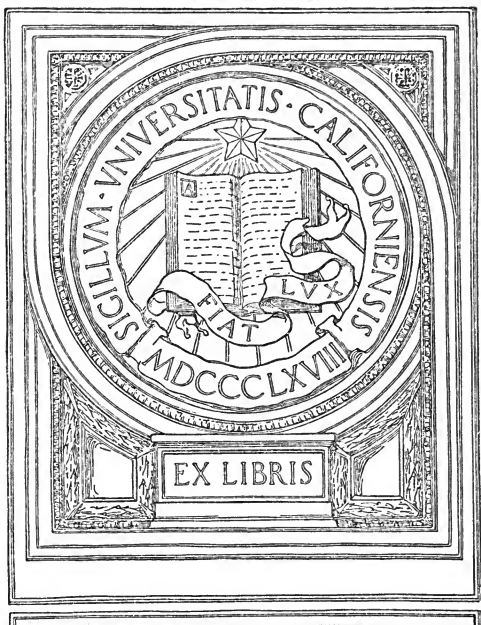




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THE  
SELECT DIALOGUES  
OF  
LUCIAN.

TO WHICH IS ADDED,  
A NEW LITERAL TRANSLATION  
IN  
LATIN,  
WITH  
NOTES IN ENGLISH.

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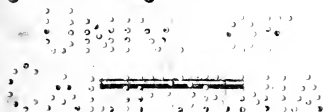
BY EDWARD MURPHY, M. A.

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.....verbum verbo curabis reddere fidus.  
Cæca regens *Filo* vestigia.

HOR.  
VIRG.



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TO THE  
ATTORNEYS

## PREFACE.

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IT is well known that the tediousness, the inaccuracy and, in many instances, the great ignorance with which youth have been used to read over the following dialogues of Lucian, has been owing to a succession of faulty editions, a loose and distant translation, a real difficulty in the Greek, arising from long and transposed sentences, and an entire want of proper illustrations. Hence hath arisen a constant and just complaint of the hardship upon beginners, in their being obliged to pass immediately from the gospels in the Greek Testament, into an author circumstanced with so many difficulties. And yet there was no help for this hardship as we had not a more proper book to put into the hands of school-boys, other authors containing matter not well suited to tender understandings.

These were the considerations that prevailed on me to engage in the following laborious work; and the particulars I proposed to myself in the execution of it were,

First, To correct the text of the current edition;

Second, To make a strictly literal translation of the same into Latin, inserting no words of my own but such as were explanatory, by being fairly to be understood in the original, and placing the whole in nearly the exact grammatical order; and,

Lastly, To illustrate the text with explanations from history, mythology, and a strict consideration of the author's language, sense, and humour.

To these designs I added a resolution to endeavour, that every single word of my translation should be the most properly expressive of its respective original word, that the Latin tongue could afford: which added much difficulty to my undertaking, being in the nature of the thing very hard to accomplish. However I have succeeded in this part of my design, my intention was, to fix the precise corresponding significations of as many Greek and Latin words, as came within the compass of this work.

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With regard to my notes, I must observe, that, however executed, they are the first that, to my knowledge, have ever been made to this particular collection of Lucian's Dialogues: and that I would have written them in Latin, but for the following considerations, which I think of much more importance than the notes themselves.

I am humbly of opinion, that the Latin of all our commentators upon the classics abound with stiff and affected expressions, cant phrases of the ancient comedians, and a great mixture of mere modernisms: so that by the time a youth has gone through his course of humanity, both at school and the university, he probably has read as much, if not more, of this sort of language, than of pure Latin. And, as quaint expressions, and such as correspond with the modern modes of speech, have been easy and affecting to him, so he probably retains much more of such, than of the genuine Roman style. And to this alone, I am persuaded, is justly to be attributed, that in such a variety of modern writers in the Latin tongue, so very few can be said to have written with tolerable purity; which is a great disadvantage, and often a discredit to the subjects they have treated.

Hence am I induced to think, that it had been greatly for the interest of learning, had no comments upon the classics been ever written, but in the language of the country for whose use they were first intended. For, if any other country saw an improvement to be gained by the reading of such, it might with equal information, but no detriment, read them translated into its own language. So that hence the learned, having never read any but pure Latin, could scarce have known any other; and therefore must the writers among them have formed a far better style from their unmixed fund, than from a jumble of good and bad.

Therefore, as I could not flatter myself with the hopes of succeeding in such a Latin style as I judge requisite; I have declined the attempt, lest I should contribute to hurt the taste of such as shall happen to read the following edition.

But to what I have above advanced it may be objected, that if youth had not their comments in Latin, they must loose the benefit of reading, at least, as much more of that language, as they can by perusing only the bare text of the Latin classics; and therefore, that though there may arise

some little disadvantage to the learner with regard to the future purity of his phrase and style, yet it will be amply made up to him in the swiftness of his progress, and the far greater extent of his knowledge in the Latin tongue.....Now I am much mistaken if I have not by experience found that this objection is of little or no weight. For I have always observed, that it costs boys as much, nay I will venture to say more of their time, to make themselves masters of the Latin comments upon a lesson, than it would to understand the lesson itself, had they the explanations of the difficult parts of it in a language intelligible upon sight. And if this be the case, would it not be far better for them to spend that large portion of spare time which such prompt explanations would afford them in reading more of the pure classic text, than in imprinting upon their minds barbarous and insipid modes of speech? And is it not evident that this, far from retarding their progress, would, in fact, doubly forward it, and that with the most elegant, as well as the soundest improvement?

But here again I may be asked, why I have not upon this principle, instead of a very inelegant Latin translation, chosen to make an English one? For is not this literal Latin of mine, in the uncouth grammatical order, very unclassical and vitiating to a Latin ear and taste? I own it is; and the objection is just: but then this, and the like evils are not to be avoided while we want Greek English Lexicons, which, together with English translations of all good Latin comments, would best contribute to the prevention of Gothicism in all future Greek and Latin writings or performances whatsoever.

I shall now beg leave to mention three evils which appear to me in the present method of education, and which seem to tend in some measure to the extirpation of letters. If I am mistaken, I hope that gentlemen of better judgment will pardon me, for in truth I mean well.

The first is, an immoderate use of literal translations. I have in compliance with the prevailing usage, bred up several, and some of very good parts, with the help of all the literal translations I could get: and foreseeing the consequence of letting them come at the meaning of what they read with so much ease, I always insisted both in their lessons and repetitions, upon a most accurate account of their

business in every particular. At length when they had read as much as was sufficient to qualify them as well, or rather better, than is usually required for entering the university, they neither could write Latin, nor construe authors that were new to them, near so well and readily as I have known others do upon much less reading in the old method, in which they were obliged to use great attention and industry.

From this experience then I am convinced that what youth thus easily get, they as easily forget; and that the meaning of a certain portion, gained by the exercise of their sagacity and invention, renders them more expert, and leaves a more lasting impression, as well as a more enlarged knowledge in their minds, than ten times as much gained with ease and oscitancy, by the help of a literal translation. And I, therefore, am persuaded, that the use of literal translations is most detrimental to learners, if continued after they have received an accurate and sufficient introduction into the language they are to learn; that is, have gained a competent knowledge of words, and the nature of grammatical order. The mind, constantly kept in these leading-strings and go-carts, never arrives at that vigour and activity that result from a due exercise of her powers.

The second evil that appears to me in the modern method of teaching is, the neglect of making youth get the best and most charming of their school authors by heart. This, besides the great improvement of their memories, hath heretofore left such strong and lively impressions of the greatest geniuses upon the minds of youth, that they have often produced such exercises in prose and poetry, as delighted, if not astonished learned men. Hence, have they, when men adorned their conversation and public speeches with such pertinent, beautiful, illustrating quotations and instances, as made what they uttered at once both delightful and decisive. The decay of learning is from nothing more evident, than from the very rare use, or rather entire want of these ornaments, and imitations of the ancients: In the room of which is daily substituted, in writings, a deal of dull, dry stuff, and, in discourse, much cold and insipid cant; all owing to the neglect of imprinting a taste of the most sublime and beautiful conceptions, and of the most lively, strong, and polite

expressions upon the minds of youth, by making them commit to memory the greatest productions of the wit of man.

The third, and greatest evil, is that of sending youth to the university, with a most insignificant stock of reading. It is grown a general custom to hurry them thither, as soon as they have read over a few of Lucian's Dialogues, Horace, and a little of Homer; nay, when they have read these so very superficially, that they may be justly said to have only gabbled them over; and when, before these, they have only gone through a few small portions of inferior authors, with so little understanding, that they have now entirely forgot them. It is a melancholy reflection to all lovers of learning, and their country, to think how many do yearly enter into the learned professions thus prepared or furnished, and with a trifle more gained at a college; for I cannot but insist upon it, that, when they are thus sent in, they must come out either utterly ignorant of the course they should have gone through, or furnished with very little more than they entered with; it being impossible even for parts or industry to gain much more, when only thus qualified to acquire it. Now the sure and fatal consequence of thus entering them at once children and uninstructed, is, solemn ignorance in physic, low and wicked tricks in the law, and a scandalous inability in divinity, attended with such a contempt of the clergy, as must finally establish irreligion, or, in another word, vice. Not to mention the want of learning and eloquence in those assemblies, which, without both, can never be held and conducted with proper credit, and due advantage to the nations who intrust them with their greatest concerns.

But all these evils will be removed when certain gentlemen, who have it in their power, shall think proper so to do; and I enjoy the hope of seeing it soon done in one of these kingdoms, in an university wherein, if I am well informed, is read with great strictness the best and the finest college course of learning in the world; and some of whose governors, I am assured, are gentlemen of such genius, learning, and spirit, as must make the promotion of letters their most constant pursuit, and their highest pleasure. From such alone can be expected a regulation that will absolutely exclude all raw and ignorant youth from entering the university: and

such alone are capable of despising the loss of having fewer pupils, till such a regulation can take effect ; which, I am persuaded, cannot possibly exceed two years after its institution.

In the meantime, if any single and singular father or son, or, rather, both together, should accidentally read these sentiments, and very accidentally join in them, let them (if the youth aspires to be a useful and a shining man) further join in the following resolution, which I here set down for the sake, or even the hope, of gaining over such a youth to a glorious ambition of emerging from the thick, and gross, and mean obscurity that at present overwhelms the minds of most of those who should be the lights and ornaments of the public. The resolution is this : That such a youth quit not school, till he is as perfect as a very good master can make him, in every single word of the following books, viz. *Cæs. Comment. Quint. Curt. Sallust's Wars of Catil. and Jugurtha. The five first books of Livy. The select Orat. of Cicero. All Virgil, except his juvenile works. Hor. and Juv. (except the improper parts) Pers. The four first plays of Terence. St. John's Gospel. Leusd. Compend. These Dial. of Lucian. The four first books of Xen. Cyr. Epict. and Tab. Ceb. The eight first books of Hom. Iliad. Hesiod. The Idyl. of Theocrit. Hero and Leand. and Œdip. of Sophocles.*

He who will not, before he enters the university, read the above, or an equal quantity of Greek and Latin, and that, every word most accurately and perfectly, nay, till each author, being but thought of, seems to chime in his head, and his very manner of thought, and expression to occur to him most strongly and distinctly, from that of every other author he has read ; he, I say, who will not thus read this, or at least very nearly this quantity of the best Greek and Latin authors, shall not, if he hath but middling parts, go through a college course, with any tolerable credit or improvement, but shall end it (as is generally the case) nearly as ignorant, or very probably, more so, than when he began : And, if he hath even strong and bright parts, it will cost him infinite toil to obtain the knowledge and name of a scholar. But, the above authors being read, as is here proposed, a youth of but ordinary abilities shall be able to



gain a great stock of learning, and even to pass for a bright man : and, he, on whom God hath bestowed extraordinary talents, shall proceed in his studies with unspeakable delight, and prodigious improvement. He shall become of his parents and friends the pride and joy ; of his teacher the boast and honour ; of arts and learning the pillar ; of dulness, ignorance, and obscurity the shame ; of his country the happiness, the ornament, and the glory.



THE LIFE  
OF  
LUCIAN.

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WE have scarcely any accounts of LUCIAN's Life, but such as are to be found scattered in his own works; the sum of which is, that he was the son of obscure and indigent parents, inhabitants of Samosata, a city of Syria, bordering upon the Euphrates; that in his younger days he studied oratory, and pleaded causes at Antioch; but soon quitting the law, applied himself mostly to the study of rhetoric, which he taught with great success and applause, in Ionia, Greece, Italy, Gaul, and Macedonia, through all which nations he travelled; that at length his fame and his writings had so recommended him to the emperor Marcus Aurelius, that he made him the procurator, or regent of Egypt, after which, it is said, he died about the ninetieth year of his age, leaving one son. Suidas says, that he was torn to pieces by dogs, and reckons this a judgment upon him, for his having reviled Christ and the Christian religion. But as this story is not supported by any other authority, it has justly met with little or no credit.

It is true that Lucian, in his *Philopatris*, and death of *Peregrinus*, (though some have doubted whether those are his writings) endeavours to ridicule Christ and his doctrines, but happens at the same time to render himself not a little ridiculous, while he unwarily mentions such pure and sublime principles of Christianity, as sufficiently expose his want of candour. Nor can it in the least affect the Christian cause, that a professed sceptic and a licentious liver (such as Lucian's own writings demonstrate him to have been) takes the liberty of ridiculing it, while he doth not so much as attempt to reason against it.

When ingenious men, as too often happens, become very corrupt (like those keen-sensed animals in *Homer*, which

were the readiest to catch the pestilence, I think, he says, they were mules and dogs) then, finding it impossible by fair argument to overthrow those principles that absolutely forbid their nefarious practices, they are obliged to defend themselves, or attack others with those shadows of weapons, scoffs and sophisms; to which, often adding obdurate impudence, or when they can, that thunder-bolt of an argument, power, they fancy they bear down all before them. But it is as signal and singular, as it is a true circumstance of Christianity, that scoffers, free thinkers and tyrants, have absolutely contributed most considerably to its establishment. And this is manifestly one of God's marvellous methods of providence, that by such instruments as the vilest of men, he sometimes pleases to produce the greatest and most universal blessings. Witness those abandoned and impious nations that have been chastised, crushed, and humbled with the dust, by the hands of most barbarous robbers and murderers, however afterwards dignified with the title of heroes.

And of this method of Providence is Lucian a very principal instance. The little or no regard he pays to the notion of a Supreme Being; his publishing some obscene and very corrupting performances; his taking upon him to ridicule Socrates and Plato, those great lights of mankind, and honours of human nature; his denying every degree of excellence to almost every man, except some of his own obscure acquaintance (whose merit probably was little more than that of flattery) these things, I say, besides his entire want of candour, while he talks against the Christian religion, prove him to have been a man of unbounded vanity, little sincerity, extravagant assurance, and desperate impiety. And yet it is as certain matter of fact, as any in all history, that this very man was the most active, as well as the ablest hand, after the apostles, in pulling down the whole Heaven of heathen Gods, and clearing away the rubbish of their abominations; and in thereby making room for the church of Christ in every part of the earth that was not utterly barbarous.

But while we dislike his principles, it is impossible not to admire and extol his matchless abilities: for when he pleased to take the side of virtue, no man ever, with more ease, overthrew vice; no man ever rendered it at the same

time so ridiculous and odious. It may be doubted whether any man, of the age he lived in, had so much learning ; it may be granted that no man of that age had finer or stronger sense : it is most certain, that no man of that, or any other age, hath equalled him in the points of irony and true humour : in which particulars, he seems to me to have this singular happiness of excellence, that he considerably distances, at the same time, many and great geniuses.



# ΛΟΥΚΙΑΝΟΥ

ΕΛΛΗΝΙΣΤΙΚΟΝ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

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ΔΙΑΛΟΓΟΣ Α΄.

Κύκλωπος καὶ Πολυδάμαντος.

It may not be amiss previously to observe to the young reader, that the design of this first, and such other *Dialogues of Lucian*, as have taken their rise from ancient mythology, was to ridicule the credulity of the *Heathens*, who blindly received the most groundless and inconsistent fables concerning their gods and heroes; and, while they regarded them as so many historical truths, were naturally led into a thousand extravagancies, not only in point of opinion, but also in the very conduct of their lives. But such *Dialogues* have been, in a more particular manner, intended as satires upon the poets (*Homer* especially) as being the founders of so much superstition: though it must be observed, that those fictions, considered as mere machines in *Homer's* poems, are surprising and beautiful, and well deserve that commendation given of them by *Horace*, where he calls them, *Speciosa Miracula*. *Lucian*, too, knew this very well: but men of his satirical turn, rather than not be witty, are apt to ridicule even the excellencies of others. The truth is, it was not so much the ingenious poet, as the silly credulous world, that deserved to be laughed at.

This *Dialogue* is drawn from that part of *Ulysses's* travels, in *Homer*, where *Polyphemus*, the *Cyclops*, caught *Ulysses* with several of his crew, in his cave; and, having devoured two of them, reserved the rest for other meals. But *Ulysses*, having given him two or three large goblets of wine, with which he washed down his *Grecians*, took the opportunity, as he lay intoxicated, and, with the giant's own olive staff (one end of which he had first sharpened, and made red hot in the fire) thrust out his eye

(for he never had but one, and that of a large size) and then made his escape with the rest of his companions.

ΚΥΚΛ.—Ω πάτερ, οἷα πέπονθα ὑπὸ τοῦ καλκρέτε ξένου ὃς  
 μέδουσας ἐξετύφλωσέ με, κοιμαμένην ἐπιχειρήσας; ΠΟΣ. Τίς δὲ ὁ  
 ταῦτα τολμήσας, ὦ Πολύρῃμε; ΚΥΚΛ. Τὸ μὲν πρῶτον ὍΥΤΙΝ  
 αὐτὸν ἀπεκάλει, ἐπεὶ δὲ δ'έφυγε, καὶ ἔξω ἦν βέλες, Ὀδυσσεὺς ἀνεμά-  
 5 ζεσθαι, ἐφ' ἣ. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον ἐξ Ἰλίου δ'  
 ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἐπραξεν, ἐδὲ πάνυ εὐθαρσὺς ὢν; ΚΥΚΛ.  
 Κατέλαβον ἐν τῷ ἄντροι, ἀπὸ τῆς νομῆς ἀνασρέψας, πολλές τινὰς  
 ἐπιβελούοντας δηλονότι τοῖς ποιμενίοις. Ἐπεὶ δὲ ἔδοξα (α) τῇ θύρῃ  
 τὸ πῶμα (πίτρυα δὲ ἐστὶ μοι παρμεγένης) καὶ τὸ πῦρ ἀνέκαυσαν,  
 10 ἐναυτάμενοι ὃ ἔφερον δένδρον ἐν-ὸ τῆ ὄρεα, ἐφάνησαν ἀποκρύπτειν  
 αὐτὰς πειράμενοι. Ἐγὼ δὲ συλλαβὴν αἰχῶν τινὰς, ὥσπερ εἰκὸς ἦν,  
 κατέφαγον λησὲς ὄντας. Ἐνταῦθα ὁ πανουργότατος ἐκεῖνος (εἴτε  
 ὍΥΤΙΣ, εἴτε Ὀδυσσεὺς, ἦν) δίδωσι μοι πικρὴν (b) φάρμακόν τι (c)  
 ἐγχέας, ἡδὺ μὲν καὶ εὖοσμον, ἐπιβελουτότατον δὲ καὶ παραχολέσσον.  
 15 Ἀπαντα γὰρ εὐθὺς ἐδόκει μοι περιφέρεισθαι πίνοντι, καὶ τὸ σπῆλαιον  
 αὐτὸ ἀνεσρέφετο, καὶ ἐκ ἔτι ὅλως ἐν ἐμαυτῷ ἤμην. Τέλος δὲ, ἐς

(a) τῇ θύρῃ τὸ πῶμα.] By *θύρα*, here, he means not a *door*, but the *mouth* of his cave. For the savage *Polyphemus* knew nothing of the habitations of men, and, agreeably to his rude and wild notions, calls the rock, which he used for a door, τὸ πῶμα, *the cover*, or rather, here, *the stopper* of the mouth of his cave.

(b) φάρμακόν τι.] *Some strong dose*. He knew no other name for it, being an utter stranger to wine. *Φάρμακον* often signifies *poison*. Ἐδιδόκειν μὴ ἐν τῷ κρατῇ φάρμακα μεμίγμενα εἶναι. Xen. Cyr. Pæd. Lib. i. And here *Polyphemus* might well think, that what he had drank was some sort of *poison*, and so have used the word in this meaning.

(c) ἐγχέας.] This is an extraordinary participle from the verb *ἐγχέω*. The formation, by which it becomes such, is this: Ἐγχέω fut. ἐγχέουσιν (like *πλέω*, *εύσω*, and the like) aor. 1. ἐνέχευσα, and, by losing σ, ἐνέχευα; and again, by losing ν, ἐνέχεια, which, running through the moods, will end in the participle ἐγχέας. This I translate, *postquam infuderat*, in order to give nearly a just notion of the time or tense. For this reason I shall frequently, in the beginning of my trans-



ἔπνον κατεσπασθῆν· ὁ δὲ ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας γε (α)  
 προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνης τυφλὸς εἰμί σοι, ὦ  
 Πόσειδον. ΠΟΣ. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς ἐκ ἰξείδορες  
 μεταξὺ τυφλόμενος. Ὁ δ' ἔν' Ὀδυσσεὺς πῶς διέφυγεν; ἔ γάρ ἄν εὔ  
 οἶδ' ὅτι ἐδυνήθη ἀποκινῆσαι τὴν πέτρην ἀπὸ τῆς θύρας. ΚΥΚΛ. 5  
 Ἄλλ' ἐγὼ ἀφείλον, ὥς μᾶλλον αὐτὸν λάβοιμι ἐξιόντα. Καὶ καθίσας  
 παρὰ τὴν θύραν, ἐθήρων τὰς χεῖρας ἐκπετάσας, μόνον παρὶς τὰ  
 πρόβατα ἐς τὴν νομὴν, ἐντειλάμεν τῷ κριῷ ὅποσα ἐχρῆν πρᾶττειν  
 αὐτὸν ὑπὲρ ἐμῶ. ΠΟΣ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν  
 ὑπεξελθὼν σε. Ἀλλὰ τὲς ἄλλες γε Κύκλωπας ἔδει ἐπιβοήσασθαι 10  
 ἐπ' αὐτόν. ΚΥΚΛ. Συνεκάλεσα, ὦ πάτερ, καὶ ἤκον· ἐπεὶ δὲ εἶροντο  
 τῷ ἐπιβαλεύοντι τὸ ὄνομα, καὶ γὰρ ἔφην, ὅτι ὈΥΤΙΣ ἐστὶ, μελαγχχο-  
 λᾶν οἰηθέντες με, ὄχοντο ἀπίοντες. Οὕτω κατεσεφίσাতό με ὁ  
 κατάρατ τῷ ὀνόματι. Καὶ ὁ μάλισα ἠνίασέ με, ὅτι καὶ ὄνειδίζων  
 ἐμοὶ τὴν συμφορὰν, “ Οὐδ' ὁ πατήρ (φησιν) ὁ Ποσειδῶν ἰάσεται σε.” 15  
 ΠΟΣ. Θάρσει, ὦ τέκνον, ἀμυνῆμαι γὰρ αὐτόν, ὥς μάτηρ, ὅτι εἰ καὶ  
 πῆρσιν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γὰρ τῶν πλεόντων, τὸ  
 σῶζεν αὐτὲς καὶ ἀπολλύναι, ἐπ' ἐμοὶ πρόσεσι. Πλεῖ δὲ ἔτι.

lation, turn the participles of the aorists, by *postquam*, or *cum*, and the verb; but, further on, into ablatives absolute, when I cannot have the Latin participle of the preter tense of a verb deponent, as εἶπων *locutus*, ἐπιχειρήσας *adortus*, &c.

(a) προσέτι.] The best editions add προσέτι to ἐτύφλωσέ; and, accordingly, the other translation renders both together, by *insuper excacavit*. But, as Ulysses had not, as yet, laid a finger upon Polyphemus, how could he προσέτι, moreover, do any violence to him? For this reason, I have taken the liberty to subjoin προσέτι to πυρώσας γε. So that the sense of the whole may literally run thus: Ὁ δὲ ἀποξύσας τὸν μοχλὸν. But he having sharpened a stake, καὶ, and (not content with sharpening it) πυρώσας γε προσέτι, having moreover made it red-hot in the fire, ἐτύφλωσέ με, blinded me, &c.

ΔΙΑΛ. Β'. Μενέλαος καὶ Πρωτεύης.

This *Dialogue* is a ridicule upon that part of *Homer's Odyssey*, where *Menelaus* is represented, as having, by the instructions of the nymph *Eidothea*, seized *Proteus*, her father (a prophet and sea-god, who could change his form and appearance to what he pleased), and learned from him, how he might escape from the island of *Pharos*, where he was detained by contrary winds.—The conversation of *Menelaus* and *Proteus* in *Homer*, upon that occasion, is here particularly ridiculed.

MEN.—'Αλλὰ ὕδωρ μὲν σε γίνεσθαι ὦ Πρωτεῦ, ἐκ ἀπίθανον, ἐνάλιον γε ὄντα, καὶ δένδρον ἔτι φορητόν, καὶ ἐς λείοντα ὅποτε ἀλλαγείης, ὅμως ἐδὲ τῆτο ἔξω πίσειας. Εἰ δὲ καὶ πῦρ γίνεσθαι δυνατόν ἐν τῇ θαλάτῃ οἰκῆντα, τῆτο πάνυ θαυμάζω, καὶ ἀπιστῶ. ΠΡΩΤ. Μὴ θαυμάσης, ὦ Μενέλαε, γίγνομαι γάρ. MEN. Εἶδον καὶ αὐτός. 'Αλλὰ μοι δοκεῖς (εἰρήσεται γὰρ πρὸς σε) γοητεῖαν τίνα προσάγειν τῇ πράγματι, καὶ τὴς ὀφθαλμικῆς ἐξαπατᾶν τῶν ὁράντων, αὐτὸς ἐδὲν τοῖςτο γιγνόμενον. ΠΡΩΤ. Καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν ὅτως ἐναργῶν γένοιτο; ἐκ ἀνευγμένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς ὅσα μετεποίησα ἑμαυτόν; Εἰ δὲ ἀπιστεῖς, καὶ τὸ πρᾶγμα (α) ψευδὲς εἶναι δοκεῖ, φαντασία τις πρὸ τῶν ὀφθαλμῶν ἱσαμένη, ἐπειδὴν πῦρ γένωμαι, προσένεγκε μοι, ὦ γενναιοτάτε, τὴν χεῖρα· εἴη γὰρ, εἰ ὀρᾶμαι μόνον, ἢ καὶ τὸ καίειν τότε μοι πρόσσειν. MEN. Οὐκ ἀσφαλὲς ἡ πεῖρα, ὦ Πρωτεῦ. ΠΡΩΤ. Σὺ δὲ μοι, Μενέλαε, δοκεῖς ἐδὲ πολὺπυκν ἰωρακέναι πάποτε, ἐδ' ὁ πᾶσχει ὁ ἰχθύς ἔτ' εἰδέναι. MEN. 'Αλλὰ τὸν μὲν πολὺπυκν εἶδον. 'Α πᾶσχει δὲ, ἠδέως ἂν μάθοιμι παρά σῃ. ΠΡΩΤ. Ὅποῖα ἂν σέτρα προσελθὼν, ἀρμόσῃ τὰς (b) κοτύλας, καὶ πρὸςφὺς ἔχεται καλὰ τὰς (c) πλεκτάνας,

(a) ψευδὲς.] Grævius would have it ψεύδης, agreeing with φαντασία; and, I think, with good reason.

(b) κοτύλας.] Suidas says, that κοτύλη properly signifies a *cup*, and that hence it hath been used to signify the *cavity* or *hollow* in one bone, for the reception of the head of another. The fish, called polypus, hath little cups or cavities along the inside of its claws, which it applieth to any thing it grasps, and, with them performing a kind of suction, clings quite close to it. Plin. Nat. Hist. Lib. ix. cap. 9.

(c) πλεκτάνας.] A kind of small claws, which the polypus twines about some sort of shell-fish, so fast, that it bursts the shell, and so gets the fish for its pains. Plin. *ibid*.

ἐκείνη ὁμοιον ἀπεργάζεται· ἑαυτὸν, καὶ μεταβάλλει τὴν χροάν, μιμνέμεν<sup>Θ</sup> τὴν πέτραν, ὡς ἂν λάβῃ τὰς ἀλίας, μὴ διαλλάττων, μηδὲ φανερὸς ὢν διὰ τῆτο, ἀλλ' ἐοικώς τῷ λιθῷ. ΜΕΝ. Φασὶ ταῦτα· τὸ δὲ σὸν πολλῷ παραδοξότερον, ὦ Πρωτεῦ. ΠΡΩΤ. Οὐκ οἶδα, ὦ Μενέλαε, τί νιν ἄλλω πιστεύσεις, τοῖς σεαυτὲ ὀφθαλμοῖς ὁπίσθων. ΜΕΝ. Ἰδὼν εἶδον· ἀλλὰ τὸ πρᾶγμα τεράσιον, τὸν αὐτὸν πῦρ καὶ ὕδωρ γίνεσθαι.

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ΔΙΑΛ. γ'. Ποσειδῶν<sup>Θ</sup> καὶ Δελφίνων.

It is probable that *Lucian*, here, intends to be merry, not only with the fable of *Arion*, but also with *Herodotus*, and his own cotemporary *Plutarch*: the former of whom, after his usual manner, relates this story with an air of gravity; and the latter hath not scrupled to introduce it, as told by an eye-witness, in the company of the seven wise men of *Greece*, and as credited by every one of them. See *Herod. in Clio.* and *Plut. in Symplos.*

ΠΟΣ.—Εὖγε, ὦ Δελφῖνες, ὅτι αἰεὶ φιλόανθρωποι ἐστέ. Καὶ πάλαι μὲν τὸ τῆς Ἰνῆς παιδίον ἐπὶ (α) τὸν Ἰσθμὸν ἐκομίσατε, ὑποδείξαμενοι ἀπὸ τῶν Σκιρωνίδων μετὰ τῆς μητρὸς ἐμπεσόν. Καὶ νῦν σὺ τὸν κιθαράδον τῆτον τὸν ἐκ Μηθύμνης ἀναλαβάν, ἐξηγήσω ἐς Ταίναρον, αὐτῇ σκευῇ καὶ κιθάρᾳ. ἔδὲ περιειδὲς κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύμενον. ΔΕΛΦ. Μὴ θαυμάσῃς, ὦ Πόσειδον, εἰ τὰς ἀνθρώπους εὖ

(α) τὸν Ἰσθμὸν ] The Corinthian isthmus, called, ὁ Ἰσθμὸς, *the isthmus*, by way of pre-eminence. I will give neither the geography of the places mentioned in these dialogues, nor the stories relating to the proper names of men, or gods; because the geography of any place is never learned to any purpose, but by maps; and the stories, concerning men and gods, are, for the most part, to be found in dictionaries. Yet, if any of these fables or histories are not to be found in the common dictionaries, or if the sense or beauty of any part of the text requires a particular relation of them, they shall be set forth.

- ποίῃμεν, (α) ἐξ ἀνθρώπων γε καὶ αὐτοὶ ἰχθύες γενόμενοι. ΠΟΣ. Καὶ μέμφομαι γε τῷ Διονύσῃ, ὅτι ὑμᾶς καταναυμαχήσας μετέβαλε, δέον χειρώσασθαι μόνον, ὥσπερ τὰς ἄλλας ὑπηγάγετο. "Οπως γὰρ τὰ κατὰ πόν' Ἀρίονα τῆτον ἐγένετο, ᾧ Δελφίν; ΔΕΛΦ. Ὁ Περίανδρος, 5 οἶμαι, ἔχαιρεν αὐτῷ, καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ τέχνῃ, Ὁ δὲ, πλερίσας παρὰ τῷ τυράννῃ, ἐπεθύμησε, πλεύσας οἰκαδὲ ἐς τὴν Μηθυμναν, ἐπιδείξασθαι τὸν πλεῖστον καὶ ἐπίσας πορθμείβ τινὸς κακῆργαν ἀνδρῶν, ὡς ἔδειξε πολὺν ἄγων χρυσὸν καὶ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον ἐγένετο, ἐπίβηλευσιν αὐτῷ οἱ ναῦται.
- 10 Ὁ δὲ (ἡκροάμην γὰρ ἅπαντα παρ' ἀνείων τῷ σκάφει) "Ἐπεὶ ταῦτα " ὑμῖν δίδομαι (ἔφη) ἀλλὰ τὴν (b) σκευὴν ἀναλαβόντα με, καὶ " ἅπαντα θρηνόν τινα ἐπ' ἑμαυτῷ ἐκόντα ἐάσατε ρίψαι ἑμαυτόν." Ἐπὶ τρεῖς οἱ ναῦται. Καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἦσε πάνυ λιγυρῶς, καὶ ἔπεσεν εἰς τὴν θάλατταν, ὡς αὐτίκα πάντως ἀπο- 15 θανάμην. Ἐγὼ δὲ ὑπολαβὼν, καὶ ἀναθέμεν αὐτόν, ἐξενήξαμην ἔχων εἰς ταῖναρον. ΠΟΣ. Ἐπαινῶ τῆς φιλομυστίας· ἄξιον γὰρ τὸν μισθὸν ἀποδεδωκας αὐτῷ τῆς ἀκροάσεως.

(a) ἐξ ἀνθρώπων.] The fable is, that a crew of sailors having taken Bacchus, in the form of a beautiful boy, would have carried him off as a prey. Upon which, the god resumed his own shape, and turned them all into dolphins. Ovid. Met. Lib. iii.

(b) σκευήν.] By σκευήν, probably, is meant here, not his ordinary dress, but that which he wore as a musician. For great musicians wore certain habits peculiar to their profession: as appears from Plutarch, where he introduces Gorgias, telling this story to the seven wise-men, and saying, that he knew Arion before he came on shore off the dolphin's back, because he wore his *ἐναγώνιον κοσμὸν*, the dress which he wore at the games; for musicians, in Greece, were wont to contend for prizes at the public games; which extraordinary occasion probably gave rise to a particular dress. Herodotus, in relating this story, called Arion's dress, *σκευή*. Lucian, therefore, probably, uses the same word, by way of mimicry and ridicule upon his chimerical narration.

## ΔΙΑΛ. δ'. Ποσειδάων καὶ Νηρηίδων.

The story of Athamas and Nephele is not completely told in any dictionary; nor can this dialogue be fully understood, without a particular account of the latter.

Athamas, king of Thebes, married Nephele. She was a goddess; but the mythologists do not tell us, of what part of the creation: yet, that it must have been of the clouds, her name puts out of all question. Athamas, upon some dislike to her, put her away and married Ino, the daughter of Cadmus, who proved a most cruel step-mother to Phryxus and Helle, his children by Nephele. Wherefore, in order to rid herself of them entirely, she privately caused all the seed corn in Bœotia to be parched, so that the next sowing produced no crop, and then bribed the soothsayers to report that there should be none, till Helle and Phryxus were sacrificed to the gods. As they stood at the altar, for that purpose, their mother, Nephele, took them away in a cloud, and mounted them on the golden ram, which she got from Mercury. This flew away high through the air with them, and crossed over the Hellespont, afterwards so called, from Helle's having then fallen into it. Upon this, Juno sent a fury to Athamas, who inspired him with such rage and phrenzy, that, when Ino appeared to him, with her and his own two children, Learchus and Melicerta, he imagined them a lioness with her two whelps, and, snatching up Learchus, dashed him against a rock; whereupon, Ino fled away with Melicerta in her arms, and, being closely pursued by Athamas, threw herself from the promontory Cithæron into the sea. The gods, in pity to them, turned her into a sea-nymph, and Melicerta into a sea god, afterwards called Portumnus, the god of havens or ports. Hoffman and Natal. Comes.

ΠΟΣ.—Τὸ μὲν γενὸν τέτο, ἐς ὃ ἡ παῖς καλινέχθη, Ἑλλήσποντον ἀπ' αὐτῆς καλεῖσθαι. Τὸν δὲ νεκρὸν ὑμεῖς ὦ Νηρηίδες, παρελαβῆσαι τῇ Τρωάδι προσεβήκατε, ὡς ταφείη ὑπὸ τῶν ἐπιχωρίων. ΝΗΡ.  
(a) Μηδαμῶς, ὦ Ποσειδόν, ἀλλ' ἐνταῦθα ἐν τῷ (b) ἐπώνυμῳ πελάγει

(a) Μηδαμῶς.] Pert enough.

(b) ἐπώνυμον.] *Cognomini*, which is the ablat. case sing. of the noun adjunct. *Cognominis*—e.—Lucian seems to have made a blunder here: for how could the sea be ἐπώνυμον, or called, *after-her-Name*, before men knew of her fall, so as, from thence, to call the sea after her name?

- τεθάφθω· (a) ἐλεῖμεν γὰρ αὐτήν, οἰκτίσεια ὑπὸ τῆς μητρειᾶς πέτρων  
 θυῖαν. ΠΟΣ. Τῆτο μὲν, ᾧ Ἀμφιτρίτῃ, ἢ Θέμει. Οὐδ' ἄλλως  
 καλὸν ἐναυθά παρ κείσθαι ὑπὸ τῇ ψάμμῳ αὐτῇ· ἀλλ', ὅπερ ἔφην,  
 ἐν τῇ Τρωάδι· (b) ἐν τῇ Χερρόνησῳ τεθάψεται. Ἐκεῖνο δὲ παραμύθειον  
 5 ἔσαι αὐτῇ, ὅτι μὲν ὀλίγον τὰ αὐτὰ καὶ ἡ Ἰνώ πείσεται, καὶ ἐμπεσιῖται  
 ὑπὸ τῆς Ἀθάμαντος διακομίνης εἰς τὸ πέλαγος, ἀπ' ἅρξ τῆς Κιβκι-  
 ρῶν, καθόπερ καθέκει εἰς τὴν θάλασσαν, ἔχουσα καὶ τὸν υἱὸν ἐπὶ τῆς  
 ἀγκάλῃς. ΝΗΡ. Ἀλλὰ (c) κακείνην σῶσαι δεήσει, χαρισάμεν τῷ  
 Διονύσῳ· τροφὸς γὰρ αὐτῆς καὶ τίτθῃ ἡ Ἰνώ. ΠΟΣ. Οὐκ ἐχρῆν ἕτω πο-  
 10 νηρὰν ἔσαν. Ἀλλὰ τῷ Διονύσῳ ἀχαρισεῖν, ᾧ Ἀμφιτρίτῃ, ἐκ ἄξιον.  
 ΝΗΡ. Αὕτη δὲ ἄρα τί παύσῃ κατέπεισεν ἀπὸ τῆς κριῆς, ὁ ἀδελφεὸς

(a) ἐλεῖμεν.] One would think there was no great pity shewn, in letting her lie where she was. But, perhaps, Lucian would represent these Nereids, as a parcel of fleeing baggages, who made a shew of concern, but, in truth, did not care a rush what became of the poor young creature, and were too lazy to give themselves any trouble about her.

(b) ἐν τῇ.] Grævius says it should be written, ἢ ἐν τῇ, &c. and produces the authority of a *MS.* for the amendment. He is certainly in the right; for it is an egregious blunder to say, *in Troas in the Chersonese*: because the Thracian Chersonese lay on the European side of the Hellespont, and Troas on the Asiatic. See Wells's maps.

A *Chersonese*, or *Cherrhonesse*, is a peninsula, or an island joined to the continent by a neck of land. It is so called from *χερσός*, *Terra*, and *νῆσος*, *Insula*.

(c) κακείνην.] *Her also.* That is, you must save Ino too, as you now do Helle. But where is the great favour in saving her, as he does Helle, who is actually drowned? The meaning, then, must be, that he must save *her too*, that is, *her body too*, as he now does that of Helle.

I cannot make grammar of the nom. case *χαρισάμενος*; and, therefore, think Lucian must have written it *χαρισάμενον*, σέ, *Te*, being understood. Grævius hath found it *χαρισάμενος* in a *MS.* which will make it full sense and grammar because they are all supposed to join in conferring the favour.

δι' ὃ Φρύξ<sup>Θ</sup> ἀσφαλῶς (a) ὀχεῖται; ΠΟΣ. Εἰκότως. Νεανίας γὰρ, κὶ δύναται ἀντέχειν πρὸς τὴν (b) φορὰν· ἢ δὲ, ὑπὸ ἀήθειας, ἐπέβῃσα ὀχηματ<sup>Θ</sup> παραδόξως, κὶ ἀπιδῶσα ἐς βαθ<sup>Θ</sup> ἀχανές, ἐκπλαγεῖσα, κὶ τῷ θάμνῳ ἅμα σχεθεῖσα, κὶ ἰλιγγιάσασα πρὸς τὸ σφοδρὸν τῆς πλῆθους, ἀκρατὴς ἐγένετο τῶν κεράτων τοῦ κριῦ, ὧν τέως ἐτείληπτο, 5 κὶ κατέπεσεν ἐς τὸ πέλαγ<sup>Θ</sup>. ΝΗΡ. Οὐκ ἔν ἐχρῆν τὴν μητέρα τὴν (c) Νεφέλην βοηθεῖν πιπλύσῃ; ΠΟΣ. Ἐχρῆν. Ἀλλὰ ἡ μοῖρα πολλῶ τῆς Νεφέλης δυνατωτέρα.

(a) ὀχεῖται.] He speaks, in the present tense, because Phryxus is supposed to be still in sight, as Helle had been drowned but just before.

(b) φορὰν.] I take it that φορὰν, as it is derived from φέρω, here, signifies the great *Velocity-with-which-they-were-carried*. By Phryxus being said to bear *against* it, is meant no more than that he could *bear* it, without being affected as Helle was.

(c) Νεφέλην.] The reason why her mother, Nephele, is supposed to be able to help her, is, that she was a goddess, and had before shewn her power, by getting the golden ram from Mercury for her children.

### ΔΙΑΛ. ε'. Ξάνθος κὶ Θαλάσσης.

Homer tells us, in the 21st book of his *Iliad*, that, in a warm encounter between the Grecians and Trojans, several gods were engaged on both sides, the river (that is, the god of the river) Xanthus, seeing Achilles slaughtering his neighbours, the Phrygians, on his banks, attempted to drown him, by laying all the ground, on which he fought, under water: and that Vulcan fell upon the flood of Xanthus, with a conflagration, and almost dried up his whole channel.

ΞΑΝΘ.—Δίξαι μί, ᾧ Θάλασσα, δεινὰ πεπονθότα, κατὰσβεσόν με τὰ τεύχεα. ΘΑΛ. Τι τῷτο, ᾧ Ξανθε; τίς σε κατέκλυσεν; ΞΑΝΘ. Ἡφαιστ<sup>Θ</sup>. Ἄλλ' ἀπηνθράκαμαι ὅλας ὁ κακοδαίμων, κὶ ζῶ. ΘΑΛ. Διὰ τί θῆ σοι ἐπέβαλε τὸ πῦρ; ΞΑΝΘ. Διὰ τὸν υἱὸν

τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τὰς Φρύγας ἰκέτευσα, ὃδ' ἐκ  
ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥῆν,  
ἐλεήσας τὰς ἀθλίους, ἐπῆλθον, ἐπικλύσαι θέλων, ὡς φοβήθεις ἀπίσ-  
χοιτο τῶν ἀνδρῶν. Ἐνλαῦθα ὁ Ἥφαιστος (ἔτυχε γὰρ πλησίον πα-  
5 ἄν) πᾶν ὅσον, οἶμαι, πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτῃ, καὶ εἶπαθι ἄλλοθι,  
φέρειν, ἐπῆλθέ μοι, καὶ ἔκαυσε μὲν τὰς πτελέας, καὶ μυρίκας, ἀπτησε  
δὲ καὶ τὰς κακοδαίμονας ἰχθῦς, (α) καὶ τὰς ἐγχέλυας. Αὐτὸν δὲ ἐμὲ  
(b) ὑπερκαχλάσαι ποιήσας, μικρὸν δὲ ὅλον ξηρὸν εἰργασαι. Ὁρᾷς  
δ' ἐν ὅπως διακείμεαι ὑπὸ τῶν ἐγκαυμάτων; ΘΑΛ. Θολερός, ὦ Ξάνθε,  
10 καὶ θερμὸς, ὡς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν, ἡ δέρμη δὲ,  
ὡς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκοτάς, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν  
ἄρμησας, ἐκ αἰδέσθεις ὅτι Νερηίδος υἱὸς ἦν. ΞΑΝΘ. Οὐκ ἔδει  
ἐν ἐλεῆσαι γείτονας ὄντας τὰς Φρύγας; ΘΑΛ. Τὸν (c) Ἥφαιστον  
δὲ ἐκ ἰδὲ ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα.

(α) καὶ τὰς ἐγχέλυας.] *And even my very Eels; which lie  
far down in the mud.*

Καίοντο πτελέαι, καὶ ἰτέαι, ἡδὲ μυρίκαι.  
Τείροντ' ἐγχέλυές τε, καὶ ἰχθῦες.

*Hom. Iliad. φ'.*

(b) ὑπερκαχλάσαι.] The other translation renders this  
word *effervescere*. But it is derived from *κάχληξ-ἦκος*,  
a pebble; and *καχλαζω* signifies *to-make-that-noise-which-*  
*water-running-over-pebbles-or-stones-doeth*. Fire, thrown into  
water, makes a noise not unlike this; so that *ὑπερκαχλάζω*  
will signify, *to-boil-or-bubble-up-violently-with-that-sort-of-*  
*noise*. Vid. Steph.

(c) Ἥφαιστον ἐλεῆσαι.] There was good reason, why Xan-  
thus should take the part of his neighbours, the Phrygians :  
but it is not evident, why Vulcan should take that of  
Achilles. The case was, Vulcan had been under very great  
obligations to his mother Thetis : for, when Jupiter had  
kicked him down from heaven, for interposing in a quarrel  
between himself and Juno, Thetis received and concealed  
him, till he was taken up into favour again. This Vul-  
can himself gratefully acknowledges, in the 18th book of  
Homer's Iliad, where he says of her, Ἥ μ' ἐσάωσ' ὅτε μ' ἄλγος  
ἀφίκετο τῇλε πεισόντα. And it was in return, that he made  
her an impenetrable suit of armour for her son.



ΔΙΑΛ. 5'. Διὸς, Ἀσκληπιῷ, καὶ Ἡρακλῆος.

This Dialogue, possibly, was written upon occasion of some disputes concerning the merits of Æsculapius and Hercules. Read the stories of these two, and of Omphale, before you read the Dialogue.

ΖΕΥΣ.—Παύτασθε, ὦ Ἀσκληπιὲ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπὴ γὰρ ταῦτα, καὶ ἀλλότρια τῇ συμποσίᾳ τῶν θεῶν. ἩΡΑΚΛ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, ταστοὶ τὸν φαρμακία προκατακλίνεσθαί με; ἈΣΚΛ. Νὴ Δία, καὶ ἀμείνων γὰρ εἰμι. ἩΡΑΚΛ. Κατὰ τί, ὦ ἐμυζόντῃτε; ἢ διότι σε ὁ Ζεὺς 5 ἐκραύνησεν, ἃ μὴ ὅμοις ποιεῖντα; νῦν δὲ κατ' ἔλεον αὐτῷ ἀθανασίας μετείληφας; ἈΣΚΛ. Ἐπιλέληθας (a) γὰρ καὶ σὺ, ὦ Ἡράκλεις, ἐν τῇ Οἰτρῇ καταφλεγείς, ὅτι μοι ἐνεδίδεις τὸ πῦρ; ἩΡΑΚΛ. Οὐκ ἔν' ἴσα καὶ ὅμοια βεβιάωται ἡμῖν, ὅς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα ἐκκαθαίρων τὸν βίον, θηρία καταγανίζομεν, καὶ 10 ἀνθρώπους ὑβρίζας τιμωρούμεν· σὺ δὲ ῥιζοτόμῃς εἰ καὶ ἀγροῦντος νοσέσι μὲν ἴσως ἀνθρώποις χρήσιμῃ ἐπιτιῆσιν τῶν φαρμάκων, ἀνδρῶδες δὲ ἐδὲν ἐπιδιδουγμένῃ. ἈΣΚΛ. Εὖ λέγεις, ὅτι σε τὰ ἐγκαύματα ἰασάμεν, ὅτε πρόην ἀνῆλθες ἡμίφλεκτῃ, ὑπ' ἀμφοῖν διεφθαρμένῃ τῷ σώματι, τῇ χιτῶν, καὶ μετὰ τῷτο τῇ πυρός. 15 Ἐγὼ δὲ εἰ καὶ μὴδὲν ἄλλο, ἔτε ἐδέλευσα ὥσπερ σὺ, ἔτε ἕξαινον ἔρια ἐν Λυδίᾳ, πορφυρεῖδα ἐνδεδυκάς, καὶ παύομεν ὑπὸ τῆς Ὀμφάλης χρυσῇ σανδαλά, ἀλλ' ἐδὲ μελαγχολήτας (b) ἀπέκλεινα τὰ τέκνα,

(a) γὰρ.] This particle looks a little extraordinary, in this place. But I take it to be referred to ὅτι, which follows, in the sentence, and that the meaning of it is, *ergo*: “Ὅτι, since, “you upbraid me with fire, ἐπιλέληθας γὰρ, you *therefore*, have “forgotten; since this might have been objected to your-  
“self.”

(b) ἀπέκτεινα.] This alludes to a part of the story of Hercules, which is not to be found in dictionaries, and which is as follows: Hercules was married to Megara, daughter of Creon king of Thebes; about which time, he made a descent into hell, to release Pirithous and Theseus, who were confined there, for their rudeness to Proserpine. During his absence, the Thebans deposed his father-in-law

καὶ τὴν γυναῖκα. ἮΡΑΚΛ. Εἰ μὴ παύσῃ λοιδορέμενός μοι, αὐτίκα μάλα εἶσθ, ὥς ἔ πολὺ σε ὀνήσει ἡ Ἀθανασία, ἐπεὶ ἀράμενός σε ῥίψω ἐπὶ κεφαλὴν ἐκ τῆ ἔρανῃ, ὥς μὴδὲ τὸν Παιήονα ἰάσασθαι σε τὸ κρανίον συνήριβέντα. ΖΕΥΣ. Παύσασθε, φημί, καὶ μὴ ἐπιτα-  
 5 ράττετε ἡμῖν τὴν ξυνεσίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὐγνωμον, ὦ Ἡράκλεις, προκατακλίνεσθαι σε τὸν Ἀσκληπιόν, ἅτε καὶ πρότερον (α) ἀποθανόντα.

Creon, and restored Lycus to the crown. Lycus, after his restoration, put many of the Thebans, who had opposed his interest, to death; and was just on the point of murdering Amphrytrio, Hercules's reputed father, his wife Megara, and also his children, when Hercules, having just then returned from hell, appeared, and slew Lycus. Upon this, Juno sent a fury to Hercules, who inspired him with such a fit of rage and madness, that, in the midst of it, he unwittingly killed Megara and his own children by her. Euripid. in *Ἡρακ. Μαιν.* and Senec. in *Herc. Furens*.

(α) ἀποθανόντα.] Jupiter doth not say, because he *was first* received into Heaven; but, because he *died first*: which looks like an humorous hint at the absurdity of a dead man's setting up for a Deity.

#### ΔΙΑΛ. ζ'. "Αριως και 'Ερμῆ.

This Dialogue was intended to expose a real and great inconsistency, in Homer: who, in the eighth book of his *Ilias*, hath introduced Jupiter justly asserting his superiority over all the powers of heaven and earth, by proposing to let down a golden chain, &c. as you have it here: and this, after having, in his first book, represented this same supreme power in great distress, and beholden to the giant Briareus, for releasing him from the hands of Neptune and two goddesses. This was a vast weakness, in this prodigious genius, and shews us, how subject to error and impiety is the unassisted light of the strongest natural reason. It is no defence of Homer to say, that he wrote in conformity to the mode of fabling, in his time. This makes

him worse; for it is saying, that he sacrificed the honour and dignity of the Supreme Being to the silly and extravagant humour of the age he lived in.

"AP.—"Ηκυσας, ὦ Ἑρμῆ, οἱ ἀηπίλησεν ἡμῖν ὁ Ζεὺς, ὡς ὑπερόπτικόν  
 καὶ ἀπίθανον; "Ἦν ἐτελέσω (Φησὶν) ἐγὼ μὲν ἐκ τῆς ἔραντος σειρᾶν  
 "καθήσω, ὑμεῖς δ' ἦν ἀποκρεμασθέντες κατασπᾶν βιάζεσθαι με,  
 "μάτην πονήσετε· ἐ γὰρ δὴ καθελκύσετε. Εἰ δὲ ἐγὼ τελεῖταιμι  
 "ἀνελκύσαι, ἐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν θάλασσαν 5  
 " συναρτήσας μετεωριῶ." Καὶ τ' ἄλλα ὅσα καὶ συ ἀκήκοας. Ἐγὼ δὲ  
 ὅτι μὲν (a) καθ' ἓν' ἀπάντων ἀμείνων καὶ ἰσχυρότερός ἐστιν, ἐκ ἂν  
 ἀρνηθεῖην. Ὁμῶς δὲ τῶν τοσούτων ὑπερφέρειν, ὡς μὴ καταδραστήσειν  
 αὐτὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν προσλαβόμεν, ἐκ ἂν  
 πεισθεῖην. ἘΡΜ. Ἐυφήμει, ὦ Ἄρης· ἐ γὰρ ἀσφαλὲς λέγειν τὰ 10  
 τοιαῦτα, μὴ καὶ τι (b) κακὸν ἀπολαύσωμεν τῆς φλυαρίας. "AP.  
 Οἶμι γὰρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, ἐχὶ δὲ πρὸς μόνον σέ,  
 ὃν ἐχεμυθεῖν ἠπιστάμην; ὃ γυν' μάλιστα γελοῖον ἔδοξε μοι ἀκρόντι  
 μετὰ τῆς ἀπειλῆς, ἐκ ἂν δυναίμην σιωπῆσαι πρὸς σε. Μέννημαι  
 γὰρ ἐ πρὸ πολλῆς ὁπότε ὁ Ποσειδῶν, καὶ ἡ Ἥρα, καὶ ἡ Ἀθηνᾶ 15  
 ἐπαναστάντες ἐπέβλευσαν ξυνδῆσαι αὐτὸν λαβόντες, ὡς παῖντο ἦν  
 διδίδας, καὶ ταῦτα, τρεῖς ὄντας. Καὶ εἰ μὴ γε ἡ Θέτις κατελεήσασα  
 ἐκάλεσεν αὐτῷ σύμμαχον Βριάρειν ἐκατόγχιρα ὄντα, καὶ ἐδίδετο  
 αὐτῷ κεραυνῶ καὶ βροντῇ. Ταῦτα λογιζόμενος, ἐπῆει μοι γελαῖν ἐπὶ  
 τῇ καλιρρῆμοσύνῃ αὐτῷ. ἘΡΜ. Σιώπα, ευφήμει. Οὐ γὰρ 20  
 ἀσφαλὲς ἔτε σοι λέγειν, ἔτε ἐμοὶ ἀκρίβειν τὰ τοιαῦτα.

(a) καθ' ἓν'] Pro καθ' ἓνα.

(b) κακὸν ἀπολαύσωμεν.] To say, enjoy a misfortune, is a manner of expression, which is warranted by what is called the figure *Catachresis*; that is, the abuse, or misapplication, of words. So in Latin, *Tu scabie frusris*, &c. Juven.

## ΔΙΑΔ. ή. Διογένης καὶ Πολυδεύκης.

The folly of the ancient philosophers, in several instances, and some of the vanities and vices of mankind, are here exposed.

(a) ΔΙΟΓ.—Ω Πολύδευκες, ἐντέλλομαι σοι, ἐπειδὴν τάχιστα ἀνέλθῃς (ὅσον γὰρ ἐσιν, αἶμαι, ἀναβιάσθαι αὔριον) ἢν περ ἴδῃς (b) Μένιππον τὸν κύνα (εὖροις δ' ἂν αὐτὸν ἐν Κορίνθῃ κατὰ τὸ (c) Κρανέιον, ἢ ἐν Λυκείῳ τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων καταγελῶντα) εἰπεῖν πρὸς αὐτὸν, ὅτι—“ Σοι, ᾧ Μένιππε, κελεύει ὁ Διογένης, εἰ σοι ἱκανῶς τὰ ὑπὲρ γῆς καταγεγέλασαι, ἔκειν ἐνθάδε πολλὰ πλῆθος ἐπιγελασσόμενον. Ἐκτὶ μὲν γὰρ (d) ἐν ἀμφιβολίᾳ σοι ἔτι ὁ γέλας ἦν, καὶ πολὺ τὸ, τίς γὰρ ὅλως οἶδε τὰ μετὰ τὸν βίον; ἐπ' αὐτὰ ὁ δὲ, ὅ παῦρ (e) βεβαίως γελῶν, καθάπερ ἐγὼ νῦν· καὶ μάλιστα ἐπειδὴν ὀρέξῃς τὴν πλουσίαν, καὶ σατραπείαν, καὶ τυραννίαν, ἔτω ταπεινὸς, καὶ ὀσήμενος, ἐν μένῃς οἰμωγῇ διαγινωσκομένος· καὶ ὅτι μαλθακοὶ καὶ

(a) ΔΙΟΓ.] This Diogenes, the cynic philosopher, being asked, why he was called the dog, made answer, “Because I fawn upon those who give me any thing, and snarl at those who do not, and bite rogues.” Diog. Laert. Lib. vi.

(b) Μένιππον.] Another cynic; of whom little is recorded, except that, having grown rich by usury, he was robbed, and, thereupon, hanged himself. Ibid. Segm. 100.

(c) Κρανέιον.] The Craneum was the philosophy-school, built upon a hill near Corinth, and so called from Κρανίον, *Casut*. The Lyceum was that at Athens, so called from Λύκειος, a name of Apollo.

(d) ἐν ἀμφιβολίᾳ.] *In a doubt*, that is, *upon no sure grounds*. For no man knew, whether he had a right to laugh at another, because there was no certainty of living beyond the grave; and it was, therefore, seemingly wise in every man to please himself; so that he was no just object of the ridicule of another.

(e) βεβαίως.] *Upon-good-grounds*. As if he had said, “It is here, in this other world, that all the vice and folly of the former appear indisputably real vice and folly; and, therefore, here you are sure they deserve your laughter and contempt.”

“ἀγενεῖς εἰσι, μεμνημένοι τῶν ἄνω.” Ταῦτα λέγει αὐτῷ, καὶ προσέτι,  
 “ἐμπλησάμενον τὴν σήραν ἤκειν (a) θέρμων τε πολλῶν, καὶ εἰ παρ  
 “εὗροι ἐν τῇ τριόδῳ (b) ἑκάτης δεῖπνον κείμενον, ἢ ὧν ἐκ (c) καθαρ-  
 “σίς, ἢ τι τοῖστο.” ΠΟΛ. Ἀλλ’ ἀπαγγελῶ ταῦτα, ὃ Διόγενες  
 ὅπως δὲ εἰδῶ μάλιχα, ὅποῖός τις ἐστὶ τὴν ὄψιν; ΔΙΟΓ. Γέρων  
 φαλακρὸς, τριβώνιον ἔχων πολύθυρον, ἅπαντι ἀνέμῳ ἀναπεπταμένον,  
 καὶ ταῖς ἐπιπλυχαῖς τῶν ῥακίων ποικίλον. Γελᾷ δ’ αἰεὶ, καὶ τὰ  
 πολλὰ τὲς ἀλαζόνας τέτρε φιλοσόφους ἐπισκώπτει. ΠΟΛ.  
 Ῥάδιον εὖρεῖν ἀπὸ γε τέτων. ΔΙΟΓ. Βέλει καὶ πρὸς αὐτὰς ἐκείνας  
 ἐνίσλωμαί τι τὲς φιλοσόφους; ΠΟΛ. Λέγει, ἔ βαρὺ γὰρ ἔδε τέτο’.

(a) θέρμων.] *Lupines* were a very bitter kind of pulse or pease, as Pliny says. Lib. xviii. cap. 14. And Virgil, in his first Georgic, terms them, *Tristisque Lupini*. They, therefore, were food only for very poor people.

(b) ἑκάτης δεῖπνον.] Cognatus, upon this place, observes from Suidas, that the rich, taking occasion from the monthly offering to Hecate, used to leave a number of loaves on the high-roads, for the poor to take away. This offering was called ἑκάτης δεῖπνον.

(c) καθαρσίς.] Among the ancients, the people were purified, either after they had buried their dead, as is done in Virgil, after the burial of Misenus, or when any great wickedness had been committed among them, as in Homer, after Agamemnon had offended Apollo, by dishonouring his priest Chryses. It is observable, that the things, which they used in order to purify themselves, were of a purifying or cleansing nature, being either water, or sulphur, or eggs. The first is used in Virgil. Juvenal mentions the second, Sat. ii.—*Si qua darentur Sulfhura*. And, here in Lucian, we find eggs used. Cognatus says, that it was also used to purify the assemblies and theatres. The reason why Diogenes charges Menippus to bring down some lupines, the supper of Hecate, and eggs from a purification, will appear from considering what is observed above: that the poor only lived upon lupines and the high-way-offerings, and, no doubt, upon eggs, or any such scraps left after purifications; and that the cynics lived like the poor, or like beggars; as Horace shews, where he says to a cynic,

*Tu pœcis vilia rerum*

*Dante minor.*

ΔΙΟΓ. Τὸ μὲν ὅλον, (a) παύσασθαι αὐτοῖς παρεγγύα ληεῖσι, καὶ περὶ (b) τῶν ὅλων ἐρίεσσι, καὶ (c) κέρατα φύσιν ἀλλήλοις, καὶ (d) κροκοδείλους ποιεῖσσι, καὶ τοιαῦτα ἅπορα (e) ἐρωτῶν διδάτκεσι τὸν νῦν. ΠΟΛ. Ἀλλ' ἐμὲ ἀμαθῆ καὶ ἀπαίδευτον εἶναι φήσαςι,

And again,

—*franderet olus*—

So that this charge, to bring down lupines, eggs, &c. is a gibe upon that beggarly way of living, by which the cynics affected to shew their great contentedness.

(a) *παύσασθαι ληεῖσι.*] An idiom, or particular way of speaking, put for *παύσεσθαι ληεῖν*.

(b) *τῶν ὅλων.*] Some of the ancient philosophers, as Epicurus, maintained, that the universe was made by chance. Others, as Aristotle, that it existed by necessity, i. e. had no beginning at all. Others, hitting on the truth, held that it was the work of an Almighty God. So Plutarch, in his life of Pericles, says of Anaxagoras, that he made neither chance, nor necessity, to be the maker, *τῶν ὅλων, of the universe, ἀλλὰ τὸν καθαρὸν νῦν, but the pure mind, i. e. God.* Lucian derides their endless disputes about things they had little or no certain knowledge of.

(c) *κέρατα φύσιν.*] Lucian here laughs at Chrysippus, who was the notorious author of many subtile, but silly arguments, and puzzling questions; to which he gave names, according to their natures: such as the Electra, the Achilles, the Crocodile, the Horner, &c. The Horning Sophism was this: "You have what you have not lost: you have not lost horns: therefore you have horns." Diog. Laert. in Chrysip.

(d) *κροκοδείλους.*] *Chrysippus's Crocodile* was a sort of puzzling question. He himself puts it, in the following manner, to his purchaser, in Lucian's auction of the philosophers: "If a Crocodile had swallowed down your child, and told you he would spue him up again, provided you told him the truth, whether, or no, he intended so to do; in that case, whether of the two, would you say, the Crocodile was determined upon?" I suppose he means that, whether the person, whose child was swallowed, answered the Crocodile, you do, or; you do not, it would be equal;

κατηγορεῖντα τῆς σοφίας αὐτῶν. ΔΙΟΓ. Σὺ δὲ (a) οἰμῶζειν αὐτοῖς  
 παρ' ἐμῆ λέγε. ΠΟΛ. Καί ταῦτα, ὦ Διόγενες, ἀπαγγεῖλῶ. ΔΙΟΓ.  
 Τοῖς πλευσίοις δέ, ὦ φίλτατον Πολυδεύκιον, ἀπάγγελλε ταῦτα παρ'  
 ἡμῶν. “ Τί, ὦ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε  
 “ ἑαυτὰς, λογιζόμενοι τὰς τόκους, καὶ τάλαντα ἐπὶ ταλάντοις 5  
 “ συντιθέντες, ὅς χρεὶ ἓνα ὄβολον ἔχοντας, ἥκειν μέτ' ὀλίγον; ” ΠΟΛ.  
 Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνους. ΔΙΟΓ. Ἀλλὰ καὶ τοῖς  
 καλοῖς γε καὶ ἰσχυροῖς λέγε, Μεγίλλω τε τῷ Κορινθίῳ, καὶ  
 Δημοξένῳ, τῷ παλαιῇ, ὅτι παρ' ἡμῖν ἔτε ἡ ξανθὴ κόμη, ἔτε τὰ  
 χαροπὰ ἢ μέλανα ὄμματα, ἢ (b) ἐρύθημα ἐπὶ τῷ προσώπῳ ἔτι 10  
 ἐστίν, ἢ νεῦρα εὐτονα, ἢ ὥμοι καεῖροί· ἀλλὰ πάντα μία ἡμῖν κόνις,  
 φασί, κρανία γυμνὰ τῷ κάλλει. ΠΟΛ. Οὐ' χαλεπὸν ἔδὲ ταῦτα  
 εἰπεῖν πρὸς τὰς καλὰς καὶ ἰσχυρὰς. ΔΙΟΓ. Καὶ τοῖς πενησιν, ὦ  
 Λάκων, (πολλοὶ δ' εἰσὶ, καὶ ἀχθόμενοι τῷ πράγματι, καὶ οἰκτιρίζοντες  
 τὴν ἀπορίαν) λέγε μῆτε δακρύειν, μὴτ' οἰμῶζειν, διηρησάμεν 15  
 ἐν ταῦτα ἰστοιμίαν· καὶ ὅτι ὄψονται τὰς ἐκεῖ πλευσίους ἐδὲν ἀμείνονας  
 αὐτῶν. Καὶ τοῖς Λακεδαιμονίοις δὲ τοῖς (c) σοῖς, ταῦτα, εἰ δοκεῖ,  
 παρ' ἐμῆ ἐπιτίμησον, λέγων (d) ἐκκλεῦσθαι αὐτὰς. ΠΟΛ. Μηδὲν,  
 ὦ Διόγενες, περὶ Λακεδαιμονίων λέγε· ἐ γὰρ ἀνέξομαι γε. “ Α δὲ  
 πρὸς τὰς ἄλλας ἔφησθα, ἀπάγγελῶ. ΔΙΟΓ. Ἐάσωμην τέττας, 20  
 εἰπὶ σοι δοκεῖ. Σὺ δὲ, οἷς προεῖπον, ἀπένεγκε παρ' ἐμῆ τὰς λόγους.

for the Crocodile could contradict either, and so still make sure of the morsel he had in his stomach.

(e) ἐρωτᾶν.] Alluding to the above practice of putting questions.

(a) οἰμῶζειν.] This is an usual expression in the Greek tongue. Horace hath adopted it into the Latin: “ Nil sibi relictum præter, *Plorare*.”

(b) ἐρύθημα.] Βάμμα κόκκινον, ἢ πυρρὸν: “ A crimson or reddish tincture.” Bourdol.—But I take it here, to signify the natural redness of the cheeks; because he here mentions several other, but still all of them natural qualities or perfections.

(c) σοῖς.] Pollux was a Lacedæmonian.

(d) ἐκκλεῦσθαι.] The Lacedæmonians were the hardest and the bravest people in the world, while the strict laws of Lycurgus remained in force among them: Patiens Lacedæmon. Hor. Od.—But, in Lucian's days, and long before, they were grown very degenerate.

## ΔΙΑΔ. Σ'. Πλέτων, ἢ κατὰ Μενίππου.

Menippus here plagues a set of vile and effeminate kings, whose stories see in your dictionaries.

- ΚΡΟΙΣ.—Οὐ φέρομην, ὦ Πλέτων, Μένιππον τετονὶ τὸν κύνα παροικῆντα. "Ως ἡ ἐκείνον ποι κατὰσῃσον, ἢ ἡμεῖς μετοικήσωμεν εἰς ἕτερον τύπον. ΠΛΟΥΤ. Τί δ' ὑμᾶς δεινὸν ἐργάζεται ὁμόνεκρῶν; ΚΡΟΙΣ. Ἐπειδὴν ἡμεῖς οἰμῶζομεν καὶ ἑνόμεν, ἐκείνων  
 5 μεμνημένοι τῶν ἄνω, Μίδας μὲν ἕτος τῇ χρυσίᾳ, Σαρδανάπαλῳ δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ τῶν θησαυρῶν, ἐπιγελαῶ, καὶ ἐξονεΐδίζω, ἀνδράποδα καὶ (a) καθάρματα ἡμᾶς ἀποκαλῶν. Ἐνίοτε δὲ καὶ ἄδων, ἐπιταράττει ἡμῶν τὰς οἰμωγὰς, καὶ ὅλως λυπηρὸς ἐστὶ. ΠΛΟΥΤ. Τί ταῦτά φασιν, ὦ Μένιππε; ΜΕΝ. Ἀληθῆ, ὦ Πλέτων.  
 10 Μισῶ γὰρ αὐτὺς ἀγενεῖς καὶ ὀλιεθρεῖς ὄντας· οἷς ἐκ ἀπέχρησε βιῶναι κακῶς, ἀλλὰ καὶ ἀποθανόντες ἔτι μέμνηνται, καὶ περιέχονται τῶν ἄνω. Χαίρω τοιγαροῦν ἀνιῶν αὐτές. ΠΛΟΥΤ. Ἄλλ' ἔχρη λυπῶνται γὰρ ἔμικρῶν σφερέμενοι. ΜΕΝ. Καὶ σὺ μαραινέεις, ὦ Πλέτων, ὁμόψυχῶν τοῖς τούτων συναγμοῖς; ΠΛΟΥΤ. Οὐδα-  
 15 μῶς, ἀλλ' οὐκ ἂν ἐβελήσαιμι σαστάζειν ὑμᾶς. ΜΕΝ. Καὶ μὲν, ὦ κακῖστοι Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὕτω γινώσκετε, ὥς οὐδὲ παντομένου μου. Ἐνθα γὰρ ἂν ἦντε, ἀκολουθήσω ἀνιῶν, καὶ κατὰδων καὶ καταγελαῶν. ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις; ΜΕΝ. Οὐκ· ἀλλ' ἐκείνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι  
 20 ἀξίαντες, καὶ ἐλευθέρους ἀνδράσιν (b) ἐντρυφῶντες, καὶ τοῦ θανάτου τὸ παρὰ ταν οὐ μνημενεύοντες· τοιγαροῦν οἰμῶζετε, πάντων ἐκείνων ἀφρημένοι. ΚΡΟΙΣ. Πολλῶν γε, ὦ θεοί, καὶ μεγάλων κτημάτων. ΜΙΔ. "Ὅσῃ μὲν ἐγὼ χρυσῶ. ΣΑΡΔ. "Ὅσῃ δ' ἐγὼ τρυφῇ. ΜΕΝ. Εὖγε, ἔτω ποιεῖτε· οὐδύρεσθε μὲν ὑμεῖς· ἐγὼ δὲ, τὸ γινῶθι σαυτὸν,  
 25 πολλάκις συνείρων ἐπάτομαι ὑμῖν· Πρέπει γὰρ ἂν ταῖς τοιαυταῖς οἰμωγαῖς ἐπαδόμενον.

(a) καθάρματα.] Κάθαγμα, properly signifies, the dirt that remains after cleansing any thing; but figuratively, a *wicked wretch*; because a person, offered as an expiatory sacrifice for the sins of the people, was supposed to bear all their crimes, and was called κάθαγμα. Steph. It may here, I think, signify either *you-off-scourings*, or figuratively, *you-vile*, or, *cursed-wretches*.

(b) ἐντρυφῶντες.] *Wantonly-abusing*, or, *abusing-by-way-of sport*.



## ΔΙΑΛ. Γ'. Μένιππε, Ἀμφιλόχε καὶ Τροφώνια.

The impostures of some of the ancient oracles exposed.

MEN.—Σφῶ μέντοι, ὦ Τροφώνιε, καὶ Ἀμφίλοχε, νεκροὶ ὄντες, ἔκ οἱδ' ὅπως νεῶν κατηξιώθητε, καὶ μάντις δοκεῖτε, καὶ οἱ μῶταιοι τῶν ἀνθρώπων θεὸς ὑμᾶς ὑπειλήφασιν εἶναι. ΑΜΦ. Τί ἔν ἡμεῖς αἰτίοι, εἰ ὑπ' ἀνοίας ἐκεῖνοι τοιαῦτα περὶ νεκρῶν δοξάζουσι; MEN. Ἀλλ' ἔκ ἂν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς τοιαῦτα 5 ἑτεροατένυσθε, ὡς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυνάμενοι τοῖς ἐρομένοις. ΤΡΟΦ. ὦ Μένιππε, Ἀμφίλοχῃ μὲν ἔτ' ἂν εἰδείη, ὅτι αὐτῇ ἀποκριτέον ὑπὲρ αὐτῆ.—Ἐγὼ δὲ ἤρως εἰμὶ, καὶ μαντεύομαι, ἢν τις κατέλθοι παρ' ἐμε. Σὺ δ' ἔοικας ἔκ (a) ἐπιδημηκέναι Λεωκάδειαν τοπαράπαν· ἔ γὰρ ἠπίστευες σὺ τέτοις. MEN. 10 Τὶ φῆς; εἰ μὴ ἐς Λεωκάδειαν γὰρ παρήλθω, καὶ ἰσαλμένῃ ταῖς ὀδόνικαις, γιλοῖως (b) μάζαν ἐν ταῖν χερσὶν ἔχων, ἐτερπύσω διὰ τῆς σομῆς ταπεινῆς ὄντ' ἐς τὸ σπήλαιον, ἔκ ἂν ἰδυνάμην εἰδέναι ὅτι νεκρὸς εἶ, ὥσπερ ἡμεῖς, μόνῃ γοητείᾳ διαφέρων.—Ἀλλὰ πρὸς τῆς μαντικῆς, τί δὲ ὁ ἤρως ἐσιν; Ἀγνοῶ γάρ. ΤΡΟΦ. Ἐξ ἀνδρώπυ 15 τι καὶ θεῶ συνθετον. MEN. Ὁ μῆτε ἀνθρωπὸς ἐσιν, ὡς φῆς, μῆτε θεὸς, καὶ συναμφότερόν ἐσιν. Νῦν ἔν περ σὺ τὸ θεῶ ἐκεῖνο ἡμίτομον ἀτελήλυθες; ΤΡΟΦ. Χρᾶ, ὦ Μένιππε, ἐν Βοιωτίᾳ. MEN. Οὐκ οἶδα, ὦ Τροφώνιε, ὅ, τι καὶ λέγεις· ἔτι μὲν τοι ὅλ' εἰ νεκρὸς, ἀκριβοῦς ἐρεῶ.

(a) ἐπιδημηκέναι.] Not *adiisse*, as in the other translation, but *peregrinatus-fuisse*, *to-have-sojourned-at*. See Judic. Vocal. Sect. 2.

(b) μάζαν.] *A cake*, which the consultants of Trophonius's oracle were wont to carry into his cave, to throw to serpents that were said to infest that place. Eras. in Adag. de Trophon.—I do not believe there was one serpent there, except the priest of the oracle, who made these cakes a perquisite. This imposture, probably, was an imitation of that of the priests of Bel, who daily got twelve great measures of flour, forty sheep, and six vessels of wine, sent in to that idol, till they were detected by the prophet Daniel, who exposed them to Cyrus. See the hist. of Bel and the Dragon.

## ΔΙΑΛ. ιά. Ἐρμῆ καὶ Χάρων.

Accounts settled between Charon and Mercury.

ἘΡΜ. (a) — Λογισάμεθα, ὦ πορθηεῦ, εἰ δοκεῖ, ὅποσα μοι ὀφείλεις ἤδη, ὅπως μὴ αὐτίς ἐρίζωμέν τι περὶ αὐτῶν. ΧΑΡ. Λογισάμεθα, ὦ Ἐρμῆ· ἄμεινον γὰρ ὀρίσσαι περὶ αὐτῶν, καὶ ἀπραγμονέσειρον. ἘΡΜ. Ἀγκυραν ἐντειλαμένῳ ἐκόμισα πέντε (b) δραχμῶν. ΧΑΡ. Πολλῆ λέγεις. ἘΡΜ. Νῆ τὸν Ἀἰδωνέα τῶν πέντε ἀνησάμενη, καὶ (c) τροπωτῆρα δύο ὀβολῶν. ΧΑΡ. Τίθει πέντε δραχμὰς, καὶ ὀβολὺς δύο. ἘΡΜ. (d) Καὶ ἀκίσραν ὑπὲρ τῆ ἰσιῦ πέντε ὀβολὺς

(a) Λογισάμεθα.] I can see no reason for using this verb here, in the Aor. 1. med. subj. and am confident Lucian writ it *Λογίζόμεθα*.

(b) δραχμῶν.] The Grecian ὀβολός was equal in value to a penny-farthing, and the sixth part of a farthing, English money. Six ὀβολοὶ made the δραχμή, equal to seven pence three farthings. An hundred δραχμαὶ made the *μνᾶ*, or *mina*, equal to three pounds, four shillings, and seven pence. And sixty *mina* made the talent, equal to 193*l.* 15*s.* 00*d.* English. Arbuthnot.

(c) τροπωτῆρα.] A strap of leather, with which the oar was tied to the *σκαλμός*, a piece of wood fixed on the bench of the boat, to secure the same oar, when it was not used. Potter's Antiq.

(d) Καὶ ἀκίσραν.] I can make neither grammar nor sense of these words, considering them as a part of the sentence continued to *κατέβαλον* inclusive. I, therefore, would have the whole to stand thus, Καὶ ἀκίσραν ὑπὲρ τῆ ἰσιῦ—πεντὲ ὀβολὺς ἐγὼ κατέβαλον. In which position, I understand, Καὶ ἀκίσραν ὑπὲρ τῆ ἰσιῦ, as a continuation of Mercury's speech above, and that he would have spoken these words immediately after ὀβολῶν, if Charon had not interrupted him by saying, Τιθεῖ, &c. By which interruption, or some slip of his memory, Mercury, when he comes to ἰσιῦ, forgets the price of the needle; but, making a pause, and thereby recollecting it, he then, intent upon nothing but the sum he had paid, suddenly breaks out into, *πεντὲ ὀβολὺς ἐγὼ κατέβαλον*, *I paid down five oboli* for it.

ἐγὼ κατέβαλον. ΧΑΡ. Καὶ τέτρες προσίθει. ἙΡΜ. Καὶ κηρὸν, ὡς ἐπιπλάσαι τῷ σκαφιδίῳ τὰ ἀνεσγόντα, καὶ ἥλκας δέ, καὶ καλωδίων, ἅρ' ἔτι τὴν (α) ὑπέραν ἐποίησας, δύο δραχμῶν ἅπαντα. ΧΑΡ. Εὖγε, ἀξία ταῦτα ἀνήσω. ἙΡΜ. Ταῦτά ἐστιν, εἰ μὴ τί ἄλλο ἡμεῖς δειλάδην ἐν τῷ λογισμῷ. Πότε δ' ἐν ταῦτ' ἀποδάσειν φής; ΧΑΡ. Νῦν 5 μὲν, ὃ Ἑρμῇ ἀδύνατον. Ἦν δὲ λοιμός τις ἢ πώλεμα καὶ ἀπαπέμψῃ ἀφ' ὧς τίνας; ἐνέσαι τότε (β) ἀποκερδάναι ἐν τῷ πλήθει παραλογιζόμενον τὰ πορθεῖα. ἙΡΜ. Νῦν ἐν ἐγὼ καθεδέμμαι, τὰ κάκιστα εὐχόμενα γενέσθαι, ὡς ἂν ἀπὸ τέτων ἀπολαύοιμι. ΧΑΡ. Οὐκ ἐστὶν ἄλλως, ὃ Ἑρμῇ. Νῦν δ' ὀλίγοι, ὡς ὁρᾷς, ἀφικνεῖνται ἡμῖν 10 εἰρήνη γάρ. ἙΡΜ. Ἀμεινον ἔστω, εἰ καὶ ἡμῖν παρατείνοντο ὑπὸ σε τὸ ὄφλημα. Πλὴν ἄλλ' οἱ μὲν παλαιοί, ὃ Χάραον, οἶδα οἷοι παρεγίνοντο ἀνδρεῖοι ἅπαντες, αἵματ' ἀνάπλω, καὶ τραυματίαι οἱ πολλοί· νῦν δὲ ἢ φαρμάκῳ τις ὑπὸ τῷ παιδὸς ἀποθανῶν, ἢ ὑπὸ τῆς γυναικὸς, ἢ ὑπὸ τρυφῆς ἐξωθηκὼς τὴν γαστέρα, καὶ τὰ σκέλη ἀχροὶ γὰρ 15 ἅπαντες, καὶ ἀγενεῖς, ἐδὲ ὅμοιοι ἐκείνοις. Οἱ δὲ πλεῖστοι αὐτῶν διὰ χρήματα ἤκυσιν, ἐπιβλεύοντες ἀλλήλοις, ὡς εἰκάσι. ΧΑΡ. Πάνυ γὰρ περιπόθητά ἐστὶ ταῦτα. ἙΡΜ. Οὐκ ἔν ἐδ' ἐγὼ δόξαιμι ἂν ἀμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σέ.

(α) ὑπέραν] *Funem quo antennarum cornua transferuntur, a roste by which the ends of sail-yards are traversed.* Steph. There are two belonging to each yard, one being fastened to each yard-arm, or end of the sail-yard, either to draw the sail fuller to the wind, that is, to *fill it*, as the expression is, or to let it go slanting off, that is, to *back it*, as it is also said. They are called the *braces*.

(β) ἀποκερδάναι.] We must not suppose, that Charon made this gain, by cheating the shades. That was impossible, because each, bringing down but his bare ναῦλον, or passage-piece, could not be cheated of more. The case was, the toll of the infernal ferry belonged not to Charon, but to Æacus, who rented it from Pluto. But Charon, being the collector of it, might have cheated Æacus, when he ferried over the dead in such crowds, that it was hard for any one, but himself, to know how many he took over, at a time. This appears from Dial. XXIII. Paragr. 8. concerning Æacus.

## ΔΙΑΛ. ιβ'. Πλέτων &amp; Ἑρμῆ.

The four following dialogues expose the abject and base trade of legacy-hunting.

- ΠΛΟΥΤ.—Τὸν γέροντα οἶσθα, τὸν πάνυ γεγηρακότα λέγω, τὸν πλῆσιον Εὐκράτην, ὃ παῖδες μὲν ἔχουσιν, οἱ τὸν κλῆρον δὲ θηρῶντες πεντακισμῦριοι. ἙΡΜ. Ναί, τὸν Σικυάνιον φης· τί ἔν; ΠΛΟΥΤ. Ἐκεῖνον μὲν, ὃ Ἑρμῆ, ζῆν ἕασον ἐπὶ τοῖς ἐννενηκοντα ἔτεσιν, ἃ βεβίωκεν, 5 ἐπιμετρήσας ἄλλα τοσαῦτα (εἶγε οἶόν τε ἦν) καὶ ἔτι πλείω· τὰς δὲ γε κόλακας αὐτῷ, Χαρῖνον τὸν νέον, καὶ Δάμωνα, καὶ τὰς ἄλλας κατάσπασον ἐφεξῆς ἅπαντας. ἙΡΜ. Ἀτοπον ἂν δόξεις τὸ τοιοῦτον. ΠΛΟΥΤ. Οὐ μὲν ἔν, ἀλλὰ δικαιοτάτον. Τί γὰρ ἐκεῖνοι παθόντες εὐχονται ἀποθανεῖν ἐκεῖνον, ἢ τῶν χρημάτων ἀντιποιῶνται, ἔδην 10 προσήκοντες; Ὁ δὲ πάντων ἐστὶ μιαινότατον, ὅτι καὶ τοιαῦτα εὐχόμενοι, ὁμῶς θροαπέουσιν ἐν γε τῷ φανερῷ· καὶ νοσῶντες, ἃ μὲν βελεύονται, πᾶσι πρόδηλα· δύσειν δὲ ὁμῶς ὑπισχνῶνται ἢν ράτῃ, καὶ ὅλως, (a) ποικίλῃ τίς ἢ κολακεία τῶν ἀνδρῶν. Διὰ ταῦτα, ὁ μὲν ἔσα ἀθάνατος, οἱ δὲ προαπίτῳσαν αὐτῷ μάτην ἐπιχαυόλητες. ἙΡΜ. 15 Γελοῖα πείσονται, πάντες· πολλὰ κακῶν καὶ εὖ μάλα διαβουλοῖ αὐτὰς, καὶ ἐπελπίζει· καὶ ὅλως, ἀεὶ θανόντι ἰοικώς, ἔρρωται πολὺ μᾶλλον τῶν νέων. Οἱ δὲ, ἡδὴ τὸν κλῆρον ἐν σφίσι διηρημένοι βόσκονται, ζῶν μακαρίαν πρὸς ἑαυτὰς τιθέντες. ΠΛΟΥΤ. Οὐκ ἔν· ὁ μὲν, ἀποδυσάμενος τὸ γῆρας, ὥσπερ Ἰόλεως, ἀννησάτω· οἱ δ' ἀπὸ 16 μέσων τῶν ἐλπίδων, τὸν ὄνειροποληθέντα πλεῖστον ἀπολιπόντες, ἐκίτῳσαν ἡδὴ κακοὶ (b) κακῶς ἀποθανόντες. ἙΡΜ. Ἀμέλησον, ὦ Πλῆτων. (c) μετελεύσομαι γὰρ σοι ἡδὴ αὐτὰς κατ' ἓνα ἐξῆς.

(a) ποικίλῃ.] Ποικίλος, properly, signifies *party-coloured*, or, *of-divers-colours*. And I take the meaning to be, that the cringing behaviour of these men is not of a piece; for, at the same time that their designs are palpable, they make shew of the greatest concern, by sacrificing, &c.

(b) κακῶς.] *Like Villains*.

(c) μετελεύσομαι.] The English expression, *I-will-go-for*, seems to me to come fuller up to μετελεύσομαι than *occursam*, which, strictly signifies, *I-will-cite-before* you. *Μετέχχομαι* is often taken in a more extraordinary signification than this, which is that of, *Ulciscor*, as τὰς φονέας τοῦ πατρὸς μετήλ-

Ἐπὶ δὲ, οἶμαι, εἰσὶ. ΠΛΟΥΤ. Κατάσπα' ὁ δὲ (α) παραπέμψαι ἑκαστον, ἀντὶ γέροντι αὐτῷ ἐφῆς γενόμεν.

θον, in Dial. XVIII. Which sense, I suppose, it borrows from its more natural one of *pereequor*, or *assequor*, "to overtake the guilty."

(α) παραπέμψαι] The other translation renders this word, *pramittet*. But παραπέμπω most commonly signifies *deduco*, *to-attend*, or *wait-upon-a-person-from-one-place-to-another* :— never, *pramitto*. So that παραπέμψαι, here, means, (as we commonly say in English) *He-will-attend-upon*, or, *see-each-of-them*, to his grave.

ΔΙΑΛ. ιγ'. Τερψίων κὺ Πλέτων.

ΤΕΡΨ.—Τοῦτο, ᾧ Πλέτων, δίκαιον, ἐμὲ μὲν τεθνάναι τριάκοντα ἔτη γεγονότα. τὸν δὲ ὑπὲρ τὰ ἐννεήκοντα γέροντα, Θέκριτον ζῆν ἔτι; ΠΛΟΥΤ. Δικαιοτάτον μὲν ἔν, ᾧ Τερψίων, εἰ γε ὁ μὲν ζῇ. μηδένα εὐχόμεν ἀποθανεῖν τῶν φίλων. Σὺ δὲ παρὰ πάντα τὸν χρόνον ἐπεδύλευες αὐτῷ, περιμένων τὸν κλῆρον. ΤΕΡΨ. Οὐ γὰρ ἐχρῆν 5 γέροντα ὄντα, κὺ μηκέτι χρῆσασθαι τῷ πλάτῃ αὐτὸν δυνάμενον, ἀπειθεῖν τῷ βίῳ, παραχωρήσαντα τοῖς νέοις; ΠΛΟΥΤ. Καὶνὰ, ᾧ Τερψίων, νομοθετεῖς, τὸν μηκέτι τῷ πλάτῃ χρῆσασθαι δυνάμενον πρὸς ἡδονὴν ἀποθνήσκεις. Τὸ δὲ ἄλλως ἢ Μοῖρα κὺ ἡ Φύσις διέταξεν. ΤΕΡΨ. Οὐκοῦν ταύτην αἰτιῶμαι τῆς διατάξεως. Ἐχρῆν γὰρ τὸ 10 πρᾶγμα ἐξῆς πᾶσι γίνεσθαι, τὸν πρεσβύτερον, πρότερον. κὺ μετὰ τῷτον, ὅσις κὺ τῇ ἡλικίᾳ μετ' αὐτόν. ἀνατρέφεσθαι δὲ μηδαμῶς, μηδὲ ζῆν μὲν τὸν ὑπέργηρων, ὀδόντας τρεῖς ἔτι λοιπὰς ἔχοντα, μόγις ὁρῶντα, οἰκέταις τετρασίην ἐπικεκυφότα, κορύζης μὲν τὴν ρίνα, λήμης δὲ τῆς ὀφθαλμῶς μεσὸν ὄντα, ἐδὲν ἔτι ἡδὺ εἰδότα, ἐμφυχόν τινα 15 τάφον ὑπὸ τῶν νέων καταγελάμενον, ἀποθνήσκεις δὲ καλλίστης, κὺ ἑρρωμενεστάτης νεανίσκης. Ἄνω γὰρ ποταμῶν τῷτό γε. Ἡ τὸ τελευταῖον εἰδέναι ἐχρῆν, πότε (α) κὺ (β) τεθνήξεται τῶν γερόντων

(α) κὺ.] I can fix no satisfactory meaning to this particle, in this place.

(β) τεθνήξεται.] I take this to be the first fut. mid. as it were from τεθνήκω. Hedericus gives τεθνήξομαι, as well as

ἕκαστος, ἵνα μὴ ματην ἂν ἐνέας ἐθεράπευον. Νῦν δὲ τὸ τῆς παροι-  
μίας, "Ἡ ἄμαξα τὸν βῆν πολλάκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα  
μὲν, ὧ Τερψίων, πολὺ συνετώτερα γίνεται, ἢ περ σοὶ δοκεῖ. Καὶ  
ὅμοις δὲ τί παθόντες ἀλλοτρίοις (a) ἐπιχαίνετε, καὶ τοῖς ἀτέκνοις  
5 τῶν γερόντων (b) εἰσποιεῖτε, φέροντες αὐτῶς; Τεῖγαρ ἄν γέλωτα ὀφλισ-  
κάνετε, πρὸς ἐκείνων κατορυγτόμενοι· τὸ καὶ πρᾶγμα τοῖς πολλοῖς  
ἡδιστον γίνεται. "Ὅσα γὰρ ὑμεῖς ἐκείνους ἀποθανεῖν εὐχεσθε, τοῦτ' αὖ  
ἀπασιν ἡδὺ προαποθανεῖν ὑμᾶς αὐτῶν. Καὶ νῦν γὰρ τινα ταύτην  
τέχνην ἐπιμενοῦκατε, γραῶν καὶ γερόντων ἐρῶντες· καὶ μάλιστα εἰ ἀτέκνοι  
10 εἶεν. Οἱ δὲ ἔντεκνοι, ὑμῖν ἀνέραςοι· καί τοι πολλοὶ ἤδη τῶν  
ἐραμένων συνέντες ὑμῶν τὴν πανουργίαν τῷ ἔρωτι, ἣν καὶ τύχῳσι  
παῖδας ἔχοντες, μισεῖν αὐτῶς πλάττονται, ὥς καὶ αὐτοὶ ἐρασὰς  
ἔχουσιν. Εἴτα ἐν ταῖς διαθήκαις, ἀπέκλεισθησαν μὲν οἱ πάλαι  
θωροφορήσαντες· ὁ δὲ παῖς, καὶ ἡ φύσις, ὥσπερ ἐστὶ δίκαιον, κρατῶσι

θανεῖμαι, as a first fut. mid. to the verb θνήσκω: but it is to be understood that each is borrowed to θνήσκω, from similar present tenses; that is, as τεθνήξομαι cannot really be formed from θνήσκω, but from τεθνήκω; so θανῖμαι must come from its similar theme θανω, though neither τεθνήκω nor θάνω are used in the Greek tongue. This I have said for the sake of beginners, who are also to observe, that all borrowed tenses (with which the Greek language vastly abounds) are formed from their natural present tenses, generally out of use; as ἔρχομαι hath the fut. 1. mid. ἐλυσσομαι from ἐλεύθω, not used.

(a) ἐπιχαίνετε.] Ἐπιχαίνετε, *inhiatis*. Bourdol. from a MS.

(b) εἰσποιεῖτε.] Εἰσποιέω, says Stephanus, sonat *facio-intra*, i. e. *facio-ut-sit-intra*, &c. velut, *introduco*; and hence he shews, it hath been used to signify *adoption* to *adopt*, or *fix* a person in one's family. But it appears from his quotations that, when it signifies to *adopt*, it hath after it the accusative case of the person; and, indeed, here, I think one cannot but understand ὑμᾶς. The received sense of εἰσποιεῖτε, here, hath been, *vosmet-in-adoptionem-traditis*, which, in my translation, I alter no other way than by putting *inducitis* instead of *traditis*. And yet, after all, I cannot help thinking that, here, (if we consider the dative case ἀτέκνοις) εἰσποιεῖτε will better signify *vosmet-insinuat*

πάντων· οἱ δὲ, ὑποπρίεσι τὰς ὀδόντας, ἀποσφυγόντες. ΤΕΡΨ.  
 Ἀληθῇ ταῦτα φῆς. Ἐμὲ γὰρ ΘέκριτιⓈ πόσα κατέφαγεν, αἰεὶ  
 τεθνήξασθαι δοκῶν, καὶ ὅποτε ἰσίοιμι, ὑποσένων, καὶ μύχιόν τι καθάπερ  
 ἐξ ὧν νεοτλὸς ἀτελής ὑποκράζων; Ὡς ἔγωγε ὅσον αὐτίκα οἴομαιⓈ 5  
 ἐπιβῆσειν αὐτὸν τῆς σορῆς. ἔπεμπον τὰ πολλὰ, ὥς μὴ ὑπερβάλλοιτο  
 με οἱ ἀντερασαὶ τῇ μεγαλοδωρεῇ. Καὶ τὰ πολλὰ ὑπὸ φροντίδων  
 ἀγρυπνῶ ἐκείμην, ἀριθμῶν ἕκαστα, καὶ διατάττων. Ταῦτα γὰρ  
 μοι καὶ τῷ ἀποθανεῖν αἰτία γεγένηται, ἀγρυπνία καὶ φροντίδες· ὁ δὲ,  
 τοσούτον μοι δέλεαρ καταπιὼν, ἐφεισέκει θάπτομένῳ πρῶν ἐπιγελαῶν.  
 ΠΛΟΥΤ. Εὖ γε, ὦ Θέκριτε, ζῶης ἐπιμήκισον, πλεχτῶν ἄμα, καὶ τῶν 10  
 τοιούτων καταγελαῶν· μηδὲ πρότερόν γε σὺ ἀποθάνοις, ἢ ἀρριπέμψεις  
 πάντας τὰς κόλακας. ΤΕΡΨ. Τῆτο μὲν, ὦ Πλέτων, καὶ ἔμοι ἥδισον  
 ἦδη, εἰ καὶ Χαριάδης προτεθνήσκειται Θεκριτῆς. ΠΛΟΥΤ. Θάρρει,  
 ὦ Τερψίῳν· καὶ Φειδων γὰρ, καὶ ΜέλανδⓈ, καὶ ὅλως ἅπαντες  
 προελεύσονται αὐτῷ ὑπὸ ταῖς αὐταῖς φροντίσιν. ΤΕΡΨ. Ἐπαίνῳ 15  
 ταῦτα. Ζῶης ἐπιμήκισον, ὦ Θεκριτε.

### ΔΙΑΛ. ιδ'. Ζηνοφάντης καὶ Καλλιδημίδης.

ΖΗΝ.—Σὺ δὲ, ὦ Καλλιδημίδη, πῶς ἀπίθανες; Ἐγὼ μὲν γὰρ  
 ὅτι, παράσιτⓈ ὦν Δεινίης, πλείον τῷ ἱκανῷ ἐμφαγῶν, ἀπεπνίγην,  
 οἶσθα· παρῆς γὰρ ἀποθνήσκοντί μοι. ΚΑΛ. Παρῆν, ὦ Ζηνοφάντες.  
 Τὸ δὲ ἐμὸν, παραδοχὸν τι ἐγένετο. Οἶσθα γὰρ καὶ σὺ παρ Πτοιοδώρου  
 τὸν γέροντα. ΖΗΝ. Τὸν ἄτεκνον, τὸν πλεῖστον, ὃν σε τὰ πολλὰ  
 ἥδιν συνόντα; ΚΑΛ. Ἐκεῖνον αὐτὸν αἰεὶ ἐδεράπευον, ὑπισχνέμενⓈ  
 (a) ἐπ' ἔμοι τῷ κληρονόμῳ τεθνήξασθαι· ἐπεὶ δὲ τὸ πρᾶγμα ἐς

(a) ἐπ' ἔμοι τῷ κληρονόμῳ.] *Me heredede.* Much the same way doth Budæus (as Stephanus observes) render ἐπὶ, παῖσι δυὸ τελευτῶν, *decedens, relictis duobus filiis*; and Stephanus, in the class of phrases, where ἐπὶ is taken for *cum*, quotes this out of *Herodian*, τῶς ἐπὶ παῖσι διαδόχοις τελευτήσαντας, *who died, leaving children their successors*. Though it still appears to me a harsh and extraordinary mode of expression.

μήκισον ἐπιγίνεται, καὶ ὑπὲρ τὸν Τιθωνὸν ὁ γέρον ἔζη, ἐπίτομόν τινα  
 ὁδὸν ἐπὶ τὸν κλῆρον ἐξεῦρον. Πριάμεν γὰρ Φάρμακον, ἀνέπεισα  
 τὸν οἰνοχόον, ἐπειδὴν τάχιστα ὁ Πτοιοδάρεϛ αἰτήσῃ πιεῖν (πίνει δ'  
 ἐπιεικῶς) ζωρότερον ἐκδοκλοντα ἐς κύλικα, ἐτοιμον ἔχειν αὐτὸ, καὶ  
 ἐπιδῆναι αὐτῷ. Εἰ δὲ τῆτο ποιήσῃ, ἐλεύθερον ἐπαμοσάμην ἀφήσειν  
 αὐτόν. ΖΗΝ. Τί ἔν ἐγένετο; Πάνυ γὰρ τι παράδοξον ἐρεῖν ἔοικας.  
 ΚΑΛ. Ἐτεῖ τοίνυν λυστάμενοι ἤκομεν, δύο ἡδὴ ὁ μειρακίτκϛ κύλικας  
 ἐτοίμους ἔχων, τὴν μὲν τῷ Πτοιοδάρεϛ, τὴν ἔχουσαν τὸ Φάρμακον, τὴν  
 δ' ἐτέραν ἐμοί, σφαιεῖς ἐκ οἷδ' ὅπως, ἐμοὶ μὲν τὸ Φάρμακον, Πτοιο-  
 10 δάρεϛ δὲ τὸ ἀφάρμακτον ἐπέδωκεν. Εἶτα ὁ μὲν ἔπινεν· ἐγὼ δὲ αὐτίκα  
 μάλα ἐκτάδην ἐκείμην, ὑποβολιμαῖϛ αὐτ' ἐκείνους νεκρός. Τί τῆτο  
 γελάς, ὦ Ζηνόφαντες; Καὶ μὴν ἐκ ἔδει γε ἑταίρω ἀνδρὶ ἐπιγελαῶν.  
 ΖΗΝ. Ἀσεῖα γὰρ, ὦ Καλλιδημίδη, πέπονθας. Ὁ γέρον δὲ τί  
 πρὸς ταῦτα; ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον.  
 15 Εἶτα συνεῖς, οἶμαι, τὸ γεγεννημένον, ἐγέλα καὶ αὐτὸς οἶά γε ὁ οἰνοχόϛ  
 εἰργασαί. ΖΗΝ. Πλὴν ἀλλ' ἐδέ σε τὴν ὁδὸν ἐπίτομον ἐχρῆν  
 τραπίσσαι. Ἦκε γὰρ ἂν σοι διὰ τῆς λεωφόρου ἀσφαλέςτερον, εἰ καὶ  
 ὀλίγη βραδυτέρϛ ἦν.

### ΔΙΑΛ. ιε'. Κνήμωνϛ καὶ Δαμνίππυ.

ΚΝΗΜ — Τοῦτο ἐκεῖνο τῆς παροιμίας, Ὁ νεθρὸς τὸν λεόντα.  
 ΔΑΜ. Τί ἀγανακτεῖς, ὦ Κνήμων; ΚΝΗΜ. Πυνθάν, ὅ, τί  
 ἀγανακτῶ; Κληρονόμον ἀκῆσιϛ καταλέλοιπα, κατασοφισθεῖς ὁ  
 ἄθλιϛ, ἧς ἐξελόμεν ἂν μάλιστα σχεῖν τὰ μὲν, παραλιπών. ΔΑΜ.  
 5 Πῶς τῆτ' ἐγένετο; ΚΝΗΜ. Ἐρμόλαον τὸν πάνυ πλέστιον ἄτεκνον  
 ὄντα, ἐτεράπευον (α) ἐπὶ θανάτῳ κἀκείνϛ ἐκ ἀηδᾶς τὴν θεραπείαν

(α) ἐπὶ θανάτῳ.] *Sub mortem*, i. e. *imminente morte*. In  
 this, I follow the other translation, having nothing certain to  
 offer to the contrary, except that I intirely doubt whether  
 ἐπὶ hath ever before been used in such a sense; and, there-  
 fore think it a very strained acceptation of it. It may, per-  
 haps, with some reason, be taken for *propter*, as in the  
 phrases, ἐπ' ἀγάθῳ, and ἐπὶ κερδεῖ, but that, probably, Lucian,  
 if he had intended that sense, would have chosen to say,



προσίοτο. Ἐδοξε δὴ μοι καὶ σοφὸν τῆτ' εἶναι, θέσθαι διαθήκας ἐς τὸ φανερόν, ἐν αἷς ἐκεῖνο καταλείποιτα τὰ μὲν πάντα, ὡς κακεῖνον ζηλώσεις, καὶ τὰ αὐτὰ πράξεις. ΔΑΜ. Τί ἔν δὴ ἐκεῖνον; ΚΝΗΜ. Ὁ, τι μὲν (α) ἐν αὐτοῖς ἐνέγραψε ταῖς ἑαυτῷ διαθήκαις, ἐκ οἶδα. Ἐγὼ γὰρ ἄφνω ἀπέθανον, τῷ τέγες μοι ἐπιτεσσόντων καὶ νῦν Ἑρμόλαος ἔχει τὰ μὲν, ὥσπερ τις (β) λάβραξ καὶ τὸ (γ) ἄγκιστρον τῷ δελίατι συγκατασπάσας. ΔΑΜ. Οὐ μόνον, ἀλλὰ καὶ αὐτὸν σε τὸν ἀλίαν. Ὡς σοφισμα κατὰ σεαυτὸν συντέθεικας. ΚΝΗΜ. Ἔοικα. Οἰμώζω τοιγαρῶν.

ἐπὶ κλήρῳ. I should think, "*usque ad, even to, θανάτῃ*, his very death," a natural sense, but that, then, it should be θάνατον. Yet Stephanus says, that the dative case for the accusative, after ἐπὶ, is used, and instances in the expression, συνελάμβανεν ἐπὶ θανάτῳ, in Lucian, which you may find in Dial. XVIII. These I propose but as conjectures; though, perhaps, this last sense amounts to somewhat more.

(α) ἔν.] *Therefore, i. e. because you left him your fortune.* This ἔν is, with a little sort of humour, repeated by Cnemon.

(β) λάβραξ.] *Lufus, the pike-fish.*

(γ) ἄγκιστρον τῷ δελίατι.] *The hook, by which he thought to catch Hermolaus, was his last will, and the bait was his fortune, which he pretended to leave him.*

#### ΔΙΑΛ. 15. Χάρωνος καὶ Ἑρμῆ.

Charon and Mercury stripping the Shades, before they take them aboard.

ΧΑΡ.—Ἀκέσατε ὡς ἔχει ὑμῖν τὰ πρᾶγματα. Μικρὸν ὑμῖν, ὡς ὁρᾶτε, τὸ σκαφίδιον, καὶ ὑπόσταθρόν ἐστι καὶ διαρρεῖ τὰ πολλά· καὶ ἔν τραπεῇ ἐπὶ θάτερα, οἰχύνεται περιτραπὴν. Ὑμεῖς δὲ, τοσῶτοι ἅμα ἦκατε, πολλὰ ἐπιφερόμενοι ἑκάστος. Ἦν ἔν μετὰ τέτων ἐμῶν, δέδια μὴ ὕστερον μετανοήσετε· καὶ μάλιστα ὅποσοι νεῖν ἐκ ἐπίστασθε. ΝΕΚΡΟΙ. Πῶς ἔν ποιήσαντες εὐπλοήσομεν; ΧΑΡ.<sup>5</sup> Ἐγὼ ὑμῖν φράσω· Γυμνὰς ἐπιβαίνειν χρὴ, τὰ περιτὰ ταῦτα

- πάντα ἐπὶ τῆς ἡόνος καταλιπόντας· μόλις γὰρ ἂν καὶ ἔτω δεξαίτο  
 ἡμᾶς τὸ πορθμεῖον.—Σοὶ δὲ, ᾧ Ἑρμῇ, μελήσει τὸ ἀπὸ τέττα μηδὲν  
 παραδέχεσθαι αὐτῶν, ὅς ἂν μὴ φίλος ᾖ, καὶ τὰ (α) ἐπιπλα, ὥσπερ  
 ἔφην, ἀποδιδόναι. Παρὰ δὲ τὴν ἀποδιδόναν ἐσὰς, διαγίνωσκε  
 5 αὐτὸς, καὶ ἀναλάμβανε, γυμνὸς ἐπιβαίνειν ἀναγκάζων. ἙΡΜ.  
 Εὖ λέγεις· καὶ ἔτω ποιήσωμεν.—Καὶ ἔτοσι τίς ὁ (b) πρῶτος  
 ἐσι; ΜΕΝ. Μένιππος ἔγωγε. Ἄλλ' ἰδὲ ἡ πῆρα μοι, ᾧ Ἑρμῇ,  
 καὶ τὸ βάκτρον, ἐς τὴν λίμνην (c) ἀπορρίφθῃ· τὸν τρίβωνα δὲ ἐδ'  
 ἐκόμισα, εὖ ποιοῦν. ἙΡΜ. Ἐμβαινε, ᾧ Μένιππε, ἀνδρῶν ἄρισε,  
 10 καὶ τὴν προεδρίαν ἔχε παρὰ τὸν κυβερνήτην ἐφ' ὑψηλῆς, ὡς ἐπισκοπῆς  
 ἀπαντας. Ὁ καλὸς δὲ ἔστ' ὅστις ἐσι; ΧΑΡ. Χαρμόλεως ὁ  
 Μεγαρικὸς ἐπὶρας· καὶ τὸ φίλημα διτάλαντον ἦν. ἙΡΜ.  
 Ἀπόδουτι τοιγαρὲν τὸ κάλλος, καὶ τὰ χεῖλη αὐτοῖς φιλήμασι, καὶ  
 τὴν κόμην τὴν βαθεῖαν, καὶ τὸ ἐπὶ τῶν παρειῶν ἐρύθημα, καὶ τὸ δέσμα  
 ὅλον. Ἐχει καλᾶς· εὐζωνος εἶ· ἐπὶβαινε ἤδη. Ὁ δὲ τὴν προφυ-  
 ρίδα ἔτοσι, καὶ τὸ διάδημα, ὁ βλοσυρὸς, τίς ἂν τυγχάνεις; ΛΑΜΠ.  
 Λάμπιχος. Γελῶν (d) τύραννος. ἙΡΜ. Τί ἔν, ᾧ Λάμπιχε,  
 τοσαῦτα ἔχων πάρεϊ; ΛΑΜΠ. Τί ἔν ἐχεῖν, ᾧ Ἑρμῇ, γυμνὸν  
 ἦκειν τύραννον ἄνδρα; ἙΡΜ. Τύραννον μὲν οὐδαμῶς, νεκρὸν δὲ  
 20 μάλα· ὥς ἀπόδωκε ταῦτα. ΛΑΜΠ. Ἰδὲ σοὶ ὁ πλεῖστος ἀπερρίπτει.  
 ἙΡΜ. Καὶ τὸν τίφον ἀπορρίψον, ᾧ Λάμπιχε, καὶ τὴν ὑπεροφίαν·  
 βαρῆσαι γὰρ τὸ πορθμεῖον συνεμπесόντα. ΛΑΜΠ. Οὐκ ἔν· ἀλλὰ  
 τὸ διάδημα ἑασὸν μὲ ἔχειν, καὶ τὴν ἐφεστίδα. ἙΡΜ. Οὐδαμῶς,  
 ἀλλὰ καὶ ταῦτα ἄφες. ΛΑΜΠ. Εἰεν. Τί ἔτι; Πάντα γὰρ  
 25 ἀφῆκα, ὡς ὀρεῖς. ἙΡΜ. Καὶ τὴν ὁμότητα, καὶ τὴν ἄνοιαν, καὶ τὴν  
 ὕβριν, καὶ τὴν ὀργὴν καὶ ταῦτα ἄφες. ΛΑΜΠ. Ἰδὲ σοὶ, φίλος

(a) ἐπιπλα.] What we call, in English, moveables; but, strictly, such things as can be carried aboard a ship; the word being derived from ἐπὶ and πλέω, *navigo*.

(b) πρῶτος.] Menippus, as has already been observed, hanged himself. As he, therefore, left the world, of his own accord, he is here represented as coming boldly on, the foremost to the ferry.

(c) ἀπορρίφθῃ.] It must be read ἀπερρίφθῃ, the Aor 1. pass. Bourdolotius has it ἀπορρίφθω, and says, "Sana lectio, quam inutiliter tentant." But, be it never so sound, I confess, I know not in what mood, tense, and person, to find it.

(d) τύραννος.] *King*, in the original signification of the word.

εἰμὶ. 'ΕΡΜ. "Βρῆβαινε ἤδη. Σὺ δὲ ὁ παχὺς, ὁ πολὺσαρκος, τίς εἶ; ΔΑΜ. Δαμασσίας ὁ ἀθλητής. 'ΕΡΜ. Ναὶ ἴσικας. Οἶδα γὰρ σὶ πολλάκις ἐν ταῖς παλαίστραις (a) ἰδάν. ΔΑΜ. Ναί, ὦ 'Ερμῆ· ἀλλὰ παρὰδεξαί με γυμνὸν ὄντα. 'ΕΡΜ. Οὐ γυμνὸν, ὦ βέλτισε, τοσαύτας σάρκας περιβεβλημένον ὥς ἀπόδυθι αὐτάς, 5 ἐπεὶ καταδύσεις τὸ σκάφος, τὸν ἕτερον πόδα ὑπερθεῖς μόνον. Ἀλλὰ καὶ τὰς σεφάνους τέττες ἀπόρριψον, καὶ τὰ κηρύγματα. ΔΑΜ. Ἴδός σοι γυμνός, ὡς ὀρέας, ἀληθῶς εἰμὶ, καὶ (b) ἰσοσάσιος τοῖς ἄλλοις νεκροῖς. 'ΕΡΜ. Οὕτως ἄμεινον ἄβαρα εἶναι ὥς ἐμβαινε.—Καὶ σὺ δὲ τὸν πλεῖστον ἀποδέμενος, ὦ Κράτων, καὶ τὴν 10 μαλακίαν δὲ προσέτι, καὶ τὴν τρυφήν, μηδὲ τὰ (c) ἐντάφια κόμιζε, μηδὲ τὰ τῶν προγόνων ἀξιώματα. Κατάλιπε δὲ καὶ γένος, καὶ δόξαν, καὶ εἵποτέ σε ἡ πόλις ἀνεκήρυξεν (d) εὐεργέτην δηλονότι, καὶ τὰς τῶν ἀνδριάντων ἐπιγραφάς· μηδὲ ὅτι μέγαν τάφον ἐπὶ σοὶ ἔχουσιν λέγε· βαρύνει γὰρ καὶ ταῦτα μνημονεύμενα. ΚΡΑΤ. 15 Οὐκ ἐκὼν μὲν, ἀπορρίψω δέ. Τί γὰρ ἂν καὶ πάθοιμι; 'ΕΡΜ.

(a) ἰδάν.] Mercury had seen him in the palæstræ, because he was the god of wrestling.

(b) ἰσοσάσιος.] *Par-pondere*. I cannot see why the other translation renders it *simili statura*, when the word is plainly compounded of ἴσος, *aqualis*, and σάθμη, *statera*, a balance; or, rather, ἴσημι, *pondero*: which signification of ἴσημι is to be found in Stephanus.

(c) ἐντάφια.] Nor do I know why this has been rendered *epitaphia*. When the dead had been great men, or officers of state, their ἐντάφια, or funeral garments, were the robes or dress that belonged to their office or station, and must, therefore, have been grand and costly. So, when Misenus, Æneas's trumpeter, lies dead, in Virgil, the poet says,

*Purpureasque super vestes, velamina nota,  
Conjiciunt.*—

And, when Pallas, the general of the Arcadians, lies in the same condition,

*Tum geminas vestes, auroque ostroque rigentes,  
Extulit Æneas.*

(d) εὐεργέτην.] *Beneficium*. The word *benefactor* hath not been used by any classical writer, though *malefactor* has; which is odd. And yet I cannot but think it a just and natural word, and the most expressive of εὐεργέτης.

Βαβαί. Σὺ δὲ ὁ ἑνοπλος, τί βαλεῖ; Ἡ τί τὸ τρόπαιον τῆτο φέρεις;  
 (a) ΚΡΑΤ. Ὅτι ἐνίκησα, ᾧ Ἑρμῇ, καὶ ἡρίσευσα, καὶ ἡ πόλις  
 ἐτίμησέ με. ἙΡΜ. Ἀφες ἐν γῇ τὸ τρόπαιον· ἐν ἅδ' ἀλλὰ  
 εἰρήνη, καὶ εὐδὲν ὀπλων δεήσαι.—Ὁ σεμνὸς δὲ ἔτος ἀπὸ γε τῆ  
 5 σχήματος, καὶ (b) βρενθυόμενος, ὁ τὰς ὀφρεῖς ἐπηρκῶς, ὁ ἐπὶ τῶν

(a) ΚΡΑΤ.] A MS. hath it ΝΕΚΡΟΣ. Grav.—And it must be right so: for Craton threw down all he had, before: upon which, Mercury challenges this shade in armour, whoever he was, with his, Βαβαί. Σὺ δὲ ὁ ἑνοπλ. —Which plainly shews that he now speaks to another. It is no matter for his name.

(b) βρενθυόμεν. ] The verb βρενθυόμαι is allowed, on all hands, to come from βρένθος; which, according to Aristotle, (as Stephanus observes) is a sea-bird: Ἐπὶ οἱ ἀπὸ τῆς θαλάσσης ὧντες πολέμιοι ἀλληλοῖς, οἷον βρένθος καὶ λάρος. Arist. Hist. Animal. Lib. ix. c. 8. Which words, βρένθος καὶ λάρος, Pliny (Lib. x. c. 74.) renders by Anates & Gaviae. Now, as Aristotle makes the βρένθος a mere sea-bird, I cannot think that Anas, signifying a common duck or drake, can be the Latin of it: so that, by Anates, Pliny must mean some sea-birds of the duck or drake-kind. As, then, birds of this kind have nothing in which a man can naturally be compared to them; except that slow pace, in which they put one foot, as it were, deliberately before the other; or that circumspect look, by which they seem to take notice of the objects, not only before, but on each side of them; or that harsh, grumbling noise which they make, as they go along; I say, these being the principal instances in which a man can imitate them, βρενθυόμαι (strictly, *Brenthum-ago, I-carry-myself-like-a-Brenthus*) must, in its full sense, mean, *I stalk along, observing every thing I meet, and grumbling and muttering, as I go*; which signification, in the participle βρενθυόμεν, is very applicable to a philosopher, as it is expressive of his gait, his looks, and his grumbling at mankind.

I did not know how to express the above meaning in Latin, otherwise than by *fastuose-se gerens*, which is the sense most usually attributed to this word by our lexicons.

φροντίδων, τίς ἐστίν, ὁ τὸν βαθὺν πόνονα καθευμένος; MEN. Φιλόσοφος τις, ὃν Ἑρμῆς μᾶλλον δὲ γόης καὶ τερατείας μεσὸς ὥστε ἀπόδυσον καὶ τῆτον· ὅφει γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ κρυπόμενα. EPM. Κατάθες σὺ τὸ σχῆμα πρῶτον· εἶτα καὶ ταῦτα πάντα.—Ω Ζεῦ, ὅσων μὲν τὴν ἀλαζονείαν κομίζει. ὅσων 5 δὲ ἀμαθείαν, καὶ ἔριν, καὶ κενοδοξίαν, καὶ ἐρωτήσεις ἀπόρων καὶ (α) λόγους ἀκανθώδεις, καὶ ἐννοίας πολυπλόκους. Ἀλλὰ καὶ ματαιοπονίαν μάλα πολλήν, καὶ λήρον ἐκ ὀλίγον, καὶ ὕβλους, καὶ μικρολογίαν· νῆ Δία, καὶ χρυσίον γὰρ τετὶ καὶ ἡδυπάθειαν δὲ, καὶ ἀναισχυντίαν, καὶ ὀργὴν, καὶ τρυφήν, καὶ μαλακίαν· ἐλέληθε γάρ 10 με, εἰ καὶ μάλα περικρύπτεις αὐτά. Καὶ τὸ ψεῦδος δὲ ἀπόθες, καὶ τὸν τύφον, καὶ τὸ οἰεσθῆναι σε ἀμείνονα εἶναι τῶν ἄλλων. Ὡς εἶγε πάντα ταῦτα ἔχων ἐμβαίνοις, ποῖα πεντηκόντερος δέξαιτο ἄν σέ; ΦΙΛ. Ἀποτίθεμαι τοίνυν αὐτά, ἐπεὶ περ ἔγωγε κελεύεις. MEN. Ἀλλὰ καὶ τὸν πόνονα τῆτον ἀποτίσθω, ὃν Ἑρμῆς, βαρύν 15 τε ὄντα, καὶ λασίον, ὥς ὀρεῖς. Πέντε μινῶν τρίχες εἰσὶ τελαχίσιον. EPM. Εὖ λέγεις· Ἀπόθες καὶ τῆτον. ΦΙΛ. Καὶ τίς ὁ ἀποκείρων ἔσαι; EPM. Μένιππος ἔτοςί, λαβὼν πέλεκυν τῶν ναυπηγικῶν, ἀποκόψει αὐτὸν, (b) ἐπικόπη· τῇ ἀναβάθρᾳ χρησάμενος. MEN. Οὐκ, ὃν Ἑρμῆς· ἀλλὰ πρίονά μοι ἀνάδος· γελοιότερον γὰρ τῆτο. 20 EPM. Ὁ πέλεκυς ἱκανός.—MEN. (c) Εὖ γε· ἀνδρωπινώτερον γὰρ

It may not be amiss, here, to observe that Lucian uses this participle, not only in a neuter sense, as in this place, but also in an active, when, in Timon, he says (and a philosopher too) καὶ βρενθυόμενος τὶ πρὸς αὐτόν. In which place, βρενθυόμενος, having τὶ after it, retains no more of its full and natural signification of *Brenthum-agens* than what relates to the noise the Brenthus makes, and so can mean no more than muttering or grumbling somewhat to himself.

(a) λόγους ἀκανθώδεις.] *Thorny arguments*; because they are entangled like thorns, or very perplexed; or, perhaps, because one knows not where to take hold of them.

(b) ἐπικόπη.] *A chopping-block*.

(c) Εὖ γε.] If we are to take the text as it stands, *Menippus*, here, having chopped off the philosopher's beard, must be supposed to turn to Mercury, and say, *O brave! for now you have-made him-aspear*, or *look, more like-a-man*, ἀποθέμενος αὐτῷ τὴν κινάεραν, *having put away*, that is, *taken off*, his dirt; in which speech Menippus attributes his own action to

νῦν ἀναπέφηνας, ἀποθέμενος αὐτῇ τὴν (a) κινάβραν. Βέλει  
 μικρὸν ἀφέλωμαι καὶ τῶν ὀφρύων; ἙΡΜ. Μάλισα. Ὑπὲρ τὸ  
 μεταπον γὰρ καὶ ταύτας ἐπῆκεν, ἐκ οἷδ' ἐφ' ὅτῳ (b) ἀνατείνων  
 5 ἀποδειλιάς; ἔμβηδι δ' ἔν. ΜΕΝ. Ἐν ἔτι τὸ βαρύτατον ὑπὸ  
 μάλης ἔχει. ἙΡΜ. Τί, ὦ Μένιππε; ΜΕΝ. Κολακείαν, ὦ  
 Ἑρμῇ, πολλὰ ἐν τῷ βίᾳ χρησιμεύσασαν αὐτῷ. ΦΙΛ Οὐκ ἔν καὶ  
 σὺ, ὦ Μένιππε, ἀπόθε τὴν ἐλευθερίαν, καὶ (c) παρρησίαν, καὶ τὸ

Mercury, as he had executed it under his direction, and, besides, would, as it were, pay Mercury a compliment, by giving him the honour of it.

The other translation says, *Euge ! Humanior nunc appares, deposito hircino fatore*, taking no notice of αὐτὸν, and as if Menippus spoke to the philosopher. Besides, ἀναφαίνω never signifies *appareo*. But were I allowed to alter the text, I should think the whole would stand much more naturally thus: ἙΡΜ. Ὁ σέλευκος ἱκανὸς—Εὐγε· ἀνθρωπινώτερον γὰρ νῦν ἀναπέφηνας, ἀποθέμενος αὐτῇ τὴν κινάβραν. ΜΕΝ. Βέλει μικρὸν ἀφέλωμαι καὶ τῶν ὀφρύων; ἙΡΜ. Μάλισα, &c.

(a) κινάβραν.] Κινάβρα is reckoned, properly, to signify κύναν βρωσίς, *the food of dogs*. As dogs, then, are fond of keeping or hiding their meat till it stinks, I suppose that any thing that is dirty and stinking might have been called κινάβρα (though Stephanus gives us no instance of the use of the word, except in this very place), and it seems, also, that it is for this reason, that the stench from the arm-pits (if I may so call them) of goats, hath been called by this name, as Suidas and Hesychius say it is. Were I allowed to make a new Latin word, and to understand κινάβρα in my own way, I would, from a consideration of the very thing Lucian here calls by that name (which certainly is the philosopher's beard), render it, *hirsutiem-olentem*, his *stinking-shag* of a beard.

(b) ἀνατείνων.] The strict rendering is, *sursum-extendens*, *stretching-himself-upward*; by which is meant his assuming a high or haughty air.

(c) παρρησίαν.] *A freedom of speech*; that is, *the speaking one's mind boldly*.

ἄλυπον, καὶ τὸ γενναῖον, καὶ τὸν γέλωτα. Μόνος γὰρ τῶν ἄλλων  
 γελαῖς; ἜΡΜ Μηδαμῶς ἀλλὰ καὶ ἔχε ταῦτα, καὶ γὰρ  
 καὶ πάνυ εὐφροα ὄντα, καὶ πρὸς τὸν (a) κατὰπλεν χρήσιμα.—Καὶ  
 ὁ ρήτωρ δὲ σὺ, ἀπὸ θς τῶν ρημάτων τὴν τόσαύτην ἀπεξαντολογίαν,  
 καὶ (b) ἀντιθέσεις, καὶ (c) παρισώσεις, καὶ (d) περιόδους, καὶ (e) βαρ-

(a) κατὰπλεν.] Properly *a-passage-by-water-downward*;  
 and so taken here, as they were to sail down to hell. I know  
 not how to call it in Latin.

(b) ἀντιθέσεις.] An Antithesis, according to Aristotle, is  
 a figure in rhetoric, implying a contrariety, both in the  
 words and the sense, or in one or other of them. For exam-  
 ple: "It is not just that this man, possessing my wealth,  
 "should be rich; and that I, parting with what I have,  
 "should be a beggar." Arist. Rhet. Here, parting-with  
 is opposed to possessing, and being rich, to being a beggar.

(c) παρισώσεις.] The Parisosis is another figure, whereof  
 the parts are neither alike nor contrary, but equal. For  
 example: they will not fight, either because they want men,  
 or because they want money. Arist. *ibid.* Here, the want  
 of money is neither like nor contrary to the want of men;  
 but both are equally good reasons for not undertaking a  
 war.

(d) περιόδους.] A Period is a complete sentence. The  
 rhetoricians took great pains to make their periods, or  
 sentences, full and harmonious, so as that they may be  
 spoken with ease, and heard with pleasure, which they  
 justly reckoned no inconsiderable part of their oratory.

(e) βαρβαρισμοί.] Eustathius, upon Il. 2, says that "a  
 Barbarism is a wrong pronounciation of words and tones."  
 Probably, then, the orators in Lucian's days, like some in  
 ours, corrupted the true and natural pronounciation of their  
 words, out of an affectation of fine speaking; and so made  
 barbarisms.—I have often heard one, who would pass for a  
 very fine speaker in a coffee-house, swear aloud, that there  
 was not a single tittle of truth in any one Noose Peeper.  
 We now are never shocked with the name or idea of  
 Tyranny upon our stage; both being disguised in that elegant  
 word, Terrany: and some clergymen, otherwise good  
 preachers, before they begin their sermons, pray, "That

- χαρισμὲς, καὶ τ' ἄλλα (a) βάρη τῶν λόγων. 'PHT. Εἶεν ἰδὲ, ἀποτίθεμαι. 'EPM. Εὖ ἔχει. "Ωσε λύε τὰ ἀπίγεια, τὴν (b) ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον ἀνεσπασθῶ, πέτασον τὸ ἰσίον, εὐθύνε, ὦ πορθημεῦ, τὸ πηδάλιον. Εὖ πάθωμεν.—  
 5 Τί οἰμάζεστε, ὦ μάταιοι, καὶ μάλις αὖ φιλόσοφος σὺν, ὁ ἀρτίως τὸν πῶγονα δεδηωμένος; ΦΙΛ. (c) "Οτι, ὦ Ἑρμῆ, ἀθάνατον

"in all their works buggun, continooed, &c. they may "gloryfee (God's) holly, &c.

(a) βάρη.] *Weights*. Ironically, because affected figures and barbarous pronunciations are the silly and vile levities of oratory.

(b) ἀποβάθραν.] Dr. Potter says it was a *stepping-board* laid from the ship to the shore; which the name also implies.

— (c) "Οτι, &c.] *Because*, says he, *I thought my soul was immortal*. But, since he here speaks and converses, and, therefore, enjoys the existence of his soul after death; what can he mean by saying, he thought his soul immortal? Is not this existence, after death, what men understand by immortality? I know not whether it will lessen this inconsistency to observe, that the Ancients supposed a certain state of the dead in dreary and gloomy mansions, where they enjoyed little or no happiness, and which Virgil calls,

—— *Tristes sine sole domos,*—  
*Loca turbida*——

And, that they also imagined another mansion of light and bliss, where

—— *Solemque suum, sua sidera norunt*.

And, therefore, that this latter state might have been what this philosopher expected, and, for that reason, without it, reckons himself dead.

A friend hath, upon this place, observed to me, "That "Lucian, in several places, gives broad hints (so much at a "loss was this very great man, directed by our so-much- "boasted natural reason) that there is nothing left of us, "but dust and perishable skulls and bones; and that, when "he speaks of conversation, and punishments, and rewards, " &c. he seems to ridicule these things as fictions of poets



αμην τὴν ψυχὴν ὑπάρχειν. MEN. Φεύδεται. Ἀλλὰ γὰρ  
 ἔοικε λυπεῖν αὐτόν. EPM. Τὰ ποῖα; MEN. Ὅτι μηκέτι  
 δειπνήσει πολυτελῇ δεῖπνα, μηδὲ νύκτωρ ἐξίων ἅπαντας  
 λανθάνων, τῷ ἱματίῳ τὴν κεφαλὴν κατειλήσας, περιέεισιν ἐν  
 κύκλῳ τὰ χαμαιτυπεῖα· καὶ ἔωθεν ἐξαπατῶν τὰς νέες, ἐπὶ τῇ σοφίᾳ 5  
 ἀργύριον λήψεται. Ταῦτα λυπεῖ αὐτόν. ΦΙΛ. Σὺ δὲ, ὦ Μένιππε,  
 ἐκ ἄχθῃ ἀποθανών; MEN. Πῶς, ὅς (a) ἔσπευσα ἐπὶ τὸν θάνατον,  
 καλέσαντος μηδενός;—Ἀλλὰ μεταξὺ λόγων, ἔκραυγὴ τις ἀκέσται,  
 ὥσπερ τινῶν ἀπὸ γῆς βοώντων; EPM. Ναί, ὦ Μένιππε· ἐκ ἀφ'  
 ἑνός γε χώρου· ἀλλ' οἱ μὲν, ἐς τὴν (b) ἐκκλησίαν συνελθόντες, ὡσμενοὶ 10  
 γελῶσι πάντες ἐπὶ τῷ Λαμπίχῳ θανάτῳ, καὶ ἡ γυνὴ αὐτῆς συνέχεται  
 πρὸς τῶν γυναικῶν, καὶ τὰ παῖδιά νεογνὰ ὄντα, ὁμοίως κἀκεῖνα ὑπὸ  
 τῶν παίδων βάλλεται ἀφθόνοις τοῖς λίθοις. Ἄλλοι δὲ Διόφαντον  
 τὸν ῥήτορα ἐπαινῶσιν ἐν Σικυῶνι, ἐπιταφίως λόγους διεξιόντα ἐπὶ Κρά-  
 τῶνι τέττα· καὶ νῆ Δία γε, ἡ Δαμασίε μήτηρ κοκύνουσα ἐξέρχεται τῆ 15  
 θρήνης σὺν γυναιξὶν ἐπὶ τῷ Δαμασίᾳ.—Σὺ δὲ εἰδείς, ὦ Μένιππε,  
 θαυμάζει καθ' ἡσυχίαν δὲ κεῖσθαι μόνῳ. MEN. Οὐ θαυμάζω· ἀλλ'  
 ἀκρότη τῶν κυνῶν μετ' ὀλίγον ἀρυομένων οἴκητις ἐπ' ἐμοί, καὶ τῶν  
 κοράκων τυπτομένων τοῖς πτεροῖς, ὅπότ' ἂν συνελθόντες θάπτωσί με.  
 EPM. Γεννάδας εἶ, ὦ Μένιππε.—Ἀλλ' ἐπεὶ καταπεπλεύκαμεν 20  
 ἡμεῖς ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον, εὐθεῖαν ἐκείνην ποροῖοντες·  
 ἐγὼ δὲ, καὶ ὁ πορθμεὺς, ἄλλως (c) μετελευσόμεθα. MEN. Εὐ-  
 πλοεῖτε, ὦ Ἑρμῆ.—Πρῶτον μὲν καὶ ἡμεῖς.—Τί ἔν' ἐτι καὶ μέλλετε;  
 Δικασθῆναι δεήσει. καὶ τὰς καταδίκας φασὶν εἶναι βαρείας, τροχὺς,  
 καὶ γύπας, καὶ λίθους. Δειχθήσεται δὲ ὁ ἐκάστω βίῳ.

“and superstitious people. How, then, can he make the  
 “dead speak and reason? By a figure, and in the way of  
 “fable.”

(a) ἔσπευσα.] Because he hanged himself, as before ob-  
 served.

(b) ἐκκλησίαν.] The assembly of the free-men or people  
 of Athens, when met together, to pass laws or decrees, was  
 called ἐκκλησία. Here, the subjects of the tyrant Lampichus  
 meet, to form such a free-assembly; having gained their  
 liberty by his death.

(c) μετελευσόμεθα.] *We will-go-for.*

## ΔΙΑΛ. ιζ'. Κράτητ' ἢ Διογένης.

Both Biters bitten.

ΚΡΑΤ.—Μοίριχον τὸν πλῆσιον ἐγίνωσκες, ὦ Διογένης, τὸν πάνυ πλῆσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς ὀλκάδας ἔχοντα, ὃ ἀνεψιὸς Ἀριστείας, πλέστι' ἢ αὐτὸς ὢν, τὸ Ὀμηρικὸν ἐκείνο εἰώθει ἐπιλέγειν, (α) "Ἡ μ' ἀνάειρ', ἢ ἐγὼ σε. ΔΙΟΓ. Τίν' ἕνεκα, ὦ Κράτης, ἐθεράπευον ἀλλήλους; ΚΡΑΤ. Τῷ κλήρῳ ἕνεκα ἐκάτερον, ἡλικιωῖται ὄντες. Καὶ τὰς διαθήκας ἐς τὸ φανερὸν ἐτίθεντο Ἀριστείαν μὲν ὁ Μοίριχ', εἰ προαποθάνοι, δεσπότην ἀφίεις τῶν ἑαυτῷ πάντων· Μοίριχον δὲ ὁ Ἀριστείας, εἰ προαπέλθοι αὐτῷ. Ταῦτα μὲν ἐγένερχατο. Οἱ δὲ ἐθεράπευον ἀλλήλους, ὑπερβαλλόμενοι τῇ  
 10 κολακείᾳ. Καὶ οἱ μάντις, εἴτε ἀπὸ τῶν ἄστρον τεκμαιρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὀνειράτων, ὥσπερ (b) Χαλδαίων παῖδες· ἀλλὰ καὶ ὁ Πύθι' αὐτὸς, ἄρτι μὲν Ἀριστείας παρεῖχε τὸ κράτ', ἄρτι δὲ Μοιρίχῳ· καὶ τὰ τάλαντα, ποτὲ μὲν ἐπὶ τῷτον, νῦν δ' ἐπ' ἐκείνον ἔρρεπε. ΔΙΟΓ. Τί' ἔν πέρας ἐγένετο, ὦ Κράτης; Ἀκῆσαι γὰρ ἄξιον.  
 15 ΚΡΑΤ. Ἄμφω τεθναῖσιν ἐπὶ μιᾷς ἡμέρας· οἱ δὲ κλῆροι, ἐς Εὐνόμιον καὶ Θρασυκλεία περιῆλθον, ἄμφω συγγενεῖς ὄντας, ἐδὲ πάποτε (c) προμαντιευομένους ἔτω γενέσθαι ταῦτα. Διαπλέοντες γὰρ ἀπὸ

(a) "Ἡ μ' ἀνάειρ', ἢ ἐγὼ σε.] *Lift me, or I will lift you:* The words of Ajax, wrestling with Ulysses, in Hom. Iliad, lib. xxiii. by which (when neither could throw the other) Ajax meant, either I will give you a chance of throwing me, by letting you lift me, or do you give me one of throwing you, by letting me lift you.

In Mærichus's mouth, the words mean, *yours or mine*, with regard to his own and Aristes's estate. I do not know, why ἀνάειρ' hath been rendered *confice*, in the other translation.

(b) Χαλδαίων παῖδες.] That is, *the Chaldeans*. So we read, in the Old Testament, the children of Ammon, for the Ammonites; the children of the prophets, for the prophets, &c. αὐτὸς, *himself*; that is, *even the greatest oracle*.

(c) προμαντιευομένους.] The verb προμαντιεύομαι, as far as I can find, always signifies *vaticinor*, to *prophecy*. The manner in which a word is circumstanced, in the text, is often

Σικυῶν⊙ ἐς Κίρραν, κατὰ μέσον τὸν πόρον πλαγίᾳ περιπετόντες τῷ  
 Ἰάπυγι, ἀνετράπησαν. ΔΙΟΓ. Εὖ ἐποίησαν. Ἡμεῖς δὲ, ὅποτε  
 ἐν τῷ βίῳ ἤμεν, ἐδὲν τοῖστον ἐνενοῶμεν περὶ ἀλλήλων· ἕτε πᾶποτε  
 εὐξάμεν Ἀντισθένην ἀποθανεῖν, ὡς κληρονομησάμεν τῆς βασιλείας  
 αὐτοῦ (εἶχεν δὲ πᾶν καρτεράν ἐκ (a) κοτίνης ποιησάμεν⊙)· ἕτε  
 οἶμαι σὺ, ὦ Κράτης, ἐπεθύμεις κληρονομεῖν ἀποθανόντ⊙ ἐμῶ, τὰ  
 κλήματα, καὶ τὸν πῖθον, καὶ τὴν σῆραν (b) χοίνικας δύο δέμων ἔχουσαν.  
 ΚΡΑΤ. Οὐδὲν γὰρ μοι τέτων ἔδει, ἀλλ' ἐδέ σοι, ὦ Δόγενες. Ἄ  
 γὰρ ἐχρῆν, σὺ τε Ἀντισθένης ἐκκληρονομήσας, καὶ ἐγὼ σὺ, πολλῶ μείζω  
 καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα ταῦτα φησ; 10  
 ΚΡΑΤ. Σοφίαν, (c) αὐτάρκειαν, ἀλήθειαν, παρρησίαν, ἐλευθερίαν.  
 ΔΙΟΓ. Νὴ Δία μέμνημαι, τῶτον διαδιξάμεν⊙ τὸν πλεῖστον παρ'  
 Ἀντισθένης, καὶ σοι ἔτι πλείω καταλιπών. ΚΡΑΤ. Ἀλλ' οἱ ἄλλοι  
 ἡμίλειν τῶν τοιούτων κτημάτων, καὶ εἰδεις ἰσθράπευεν ἡμᾶς, κληρονομή-

the best mean of coming at the sense of it; and, therefore, I am humbly of opinion, as Mærichus and Aristæas were no prophets, nor could, therefore, be said to prophesy, that *προμαντευόμενος* must here signify a *vatibus prædiscentes*; because they are, in the text, represented as persons that consulted many oracles. The other translation renders it, *de his nihil prædixerant divini*; which, as a translation, I do not understand.

(a) κοτίνης.] The Olympic crown was made from this tree. Bourd.

(b) χοίνικας.] The Attic measure of dry things.

	Pecks.	Galls.	Pints.	Solid Inches.
Κοχλάριον	0	0	0	0,276 $\frac{7}{8}$
Κύαθ⊙	0	0	0	2,763 $\frac{1}{2}$
Ὁξύβαφον	0	0	0	4,144 $\frac{3}{4}$
Κοτύλη	0	0	0	16,579
Ξέσης	0	0	0	33,158
Χοίνιξ	0	0	1	15,705 $\frac{3}{4}$
Μέδιμν⊙	4	0	6	3,501

Arbuthnot.

(c) αὐτάρκειαν.] *Self-sufficiency*: Of which the Stoics and Cynics boast so much; as Horace tells one of them—*fers te nullius egentem*. It has been rendered, *frugalitatem*, which it sometimes signifies: but, here, the other meaning seems much more applicable.

σειν προσδοκῶν· ἐς δὲ τὸ χρυσίον πάντες ἔολεπον. ΔΙΟΓ. Εἰκότως· οὐ γὰρ εἶχον ἔνθα δέξαιντο τὰ τοιαῦτα παρ' ἡμῶν, διερρήκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαθρὰ τῶν βαλαντίων· ὥστε, εἶποτε καὶ ἐμβάλλοι τις ἐς αὐτὰς ἢ σοφίαν, ἢ παρρησίαν, ἢ ἀλήθειαν, ἐξέπιπτεν  
 5 εὐθὺς, καὶ διέρρει, τῷ πυθμένι· ὅστις ἐστὶν ἐν δυνάμει· οἷόν τι πάσχεισιν αἱ τῷ Δαναῷ (α) αὐταὶ παρθένοι, ἐς τὸν τετραπημέον πίθον ἐπαντλῆσαι. Τὸ δὲ χρυσίον ὁδῶσι, καὶ ὄνυξι, καὶ πάσῃ μηχανῇ ἐφύλαττον. ΚΡΑΤ. Οὐκ ἔν ἡμεῖς μὲν ἔχομεν κενταῦθα τὸν πλάτων· οἱ δὲ ὁβολὸν ἥξουσι κοιμίζοντες, καὶ τῷτον ἄχρι τῷ πορθμείως.

(α) αὐταὶ.] *These*, says he, pointing to them, because they were hard by him, as being in hell.

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As history is the best comment upon the three following Dialogues, I have thought proper to present the young reader with the following stories, concerning the great men who speak in them.

### THE STORY OF PHILIP.

PHILIP, king of Macedonia, was educated at Thebes, under Epaminondas, the greatest commander and philosopher of his age. King Amyntas, his father, had been obliged to send him there as an hostage. As soon as he came to the crown of Macedonia, his dominions were invaded, at once, by the Pæonians, Illyrians, Thracians, and Athenians. The Pæonians and Thracians he bought off with money, and then defeated the Athenians and Illyrians. He also conquered the Thessalians, though their horse, then by far the best in all Greece, made the victory very difficult. He likewise beat the Eleans, remarkable for being the ablest spearmen, and the Mantineans, reckoned the best targeteers. After this, the Thebans invited him to head them, in their war with the Phocensians; but, upon his marching into Greece with that design, the Phocensians, jointly with the Athenians and Lacedæmonians, who were all struck with a panic upon his approach, sent ambassadors to him, to sue for a peace. On the other hand, the Thebans, who had engaged him in the expedition, sent him ambassadors also, to desire he would prosecute the war, with all vigour. Philip, upon this, took an oath separately to the ambassadors of each party, that he would act as they differently requested, insisting, in the mean time, on their secrecy: whereby,

lulling all sides into a profound security, he seized the straits of Thermopylæ, and thereby got a footing in Greece, which he never quitted, till he enslaved all the states thereof. He besieged the powerful city Olynthus; but took it by the treachery of the governors, whom he largely bribed to betray it to him. Two brothers, contending about the crown of Thrace, submitted their dispute to Philip. He accordingly came to settle it; but it was at the head of an army, with which he took away the cause of their contention; for he took their kingdom into his own hands. Thus increasing his power and dominions, he formed the great design against the Persian monarchy; but, before he could enter upon the execution of it, was assassinated by Pausanias, a young nobleman of Macedonia, to whom he had denied justice.

## THE STORY OF ALEXANDER.

ALEXANDER the GREAT was the son of Philip (king of Macedonia) and Olympias. But it was fabled that Jupiter Ammon had, in the shape of a dragon, been often seen in his mother's bed-chamber, and, therefore, was Alexander's real father. Alexander himself, in order to pass, upon the ignorant nations he intended to invade, for something more than a mortal, and therefore irresistible, always favoured this report; and, after he had passed from Asia into Egypt, took a journey to the temple of Ammon; where the priests, whom he had beforehand caused to be bribed, upon his arrival saluted him as the son of their Jupiter.

Upon the death of his father, there arose great disturbances in the Macedonian empire: for, both the states of Greece and the barbarous nations, who were subject to Philip, began to revolt and shake off the yoke.—But Alexander, now but twenty years old, attacked them with such intrepidity, that he soon subdued the barbarians, and came, with such a rapid course, upon Greece, that Athens soon sued for a peace. Thebes, indeed, made a stand against him; but, by the utter destruction of that great city, he struck a terror through all the other states, and so obtained a universal submission from them. He then called the assembly of all those states, in which they chose him commander-in-chief of all the forces of Greece, for the expedition he intended against the Persians. Hereupon, he crossed the Hellespont, at the head of only thirty-five thousand men: soon after which, he was met, at the river Granicus, by Darius's forces, vastly superior to his in number. He himself was the foremost, and fiercest, in the attack: but, in the course of the battle, he was furiously set upon by two Persian officers, and would have been slain, but for Clitus, an old captain, who had served under his father, in his wars. This man killed one of the assailants, while Alexander dispatched the other. After a great victory, here gained, he was again met

by Darius himself, at the head of seven-hundred thousand men, at the city of Issus. Here again the Persians were defeated, with the loss of an hundred thousand men; and the mother, wife, and two daughters of Darius were made prisoners. Alexander hath always been highly commended by historians, and others, for his strict continency and generous behaviour towards these. After this success, Cyprus, with the neighbouring islands, and all Phœnicia, submitted to him, except Tyre. This city was built upon a small island, near the Phœnician shore, and cost Alexander and his army infinite toil, before he could take it: for he was obliged to throw an immense deal of large timber-trees, huge rocks, earth, sand, &c. into the sea, till he raised a firm passage above the surface of the water, for his army to march against the town. In carrying on this prodigious work, his men were daily slaughtered with missive weapons from the Tyrian ships, and from the walls of the city: but, at length, having finished his work, he took the town, and put all the inhabitants to the sword, or nailed them to crosses along the shore. His last great and decisive battle with Darius was at the city of Arbela, where he defeated his army, consisting of a million; that is, ten-hundred thousand men. Whereupon, Darius fled, and was, soon after, murdered by one Bessus, a villanous subject and kinsman of his own. After this, Alexander passed the Tanais, and subdued the Scythians and other Northern nations. Upon all these successes he grew so intolerably vain and proud, that he changed his own country-dress for that of the Persian (part of which was the candys, a military cassock), and even demanded that he should be adored: which when Calisthenes, the philosopher, (who had been sent by his tutor Aristotle, to attend him in his expedition) refused to do, he ordered his nose, lips, ears, hands, and feet, to be cut off, and, in that condition, had him carried about in a cage, with a dog shut up with him. But he pretended that he used Calisthenes thus, for conspiring against him. He also commanded Lysimachus, a noble Macedonian, and a disciple and admirer of Calisthenes, to be shut up with a lion in his den, because he had visited his master in his great distress. With his own hand, he, in a drunken fit, killed old Clitus, who had served his father, and saved his own life; and that for only comparing his father's exploits with his. In his Indian expedition, he took Aornus, a rock that was reckoned inaccessible, and from whence both Bacchus and Hercules had been repulsed. He then passed the Hydaspes, and defeated and took prisoner Porus, an Indian king; whose bravery, however, together with that of his army, assisted by the number and strength of his elephants, made the battle a bloody one, and the victory come very dear to Alexander. From hence, he sailed down the Ganges, to see the ocean, but, in his way, took the city of the Oxydracæ, where he was the first who mounted the wall, and, having leaped into the town, before his men could follow

him, fought, and slew numbers of the enemy, with his single hand. At length, he was desperately wounded, but, thereupon, was relieved and rescued by his own soldiers, who had now got over the wall. On his return, he married Statira, Darius's daughter, at Ecbatana. In Media, he lost Hephæstion, a youth whom he loved, beyond measure: which so put him beside himself, that he ordered the physician to be killed, for not recovering him, and put to the sword a whole nation of innocent people, as an immolation to his ghost; affecting, in this, as in other things, to imitate Achilles's behaviour, in Homer. At length, he arrived in Babylon, where he caroused whole days and nights, till he died of his excesses.

He was a great scholar (having been educated by Aristotle, with whom he, ever after, corresponded), and a very able, as well as a most successful, commander; but was ruined by pride, and the indulgence of his other passions. A little before he expired, he took his ring off his finger, and gave it to Perdiccas, one of his generals: which hath been looked upon as a mark of his bequeathing his empire to him. His remains were carried to Alexandria, in Egypt, a city built by himself, and there were buried.

## THE STORY OF HANNIBAL.

HANNIBAL, the Carthaginian, was, perhaps, as great a general as ever led an army. He, therefore, proved the most formidable enemy the Roman empire ever contended with. He first served his country as lieutenant, under his brother-in-law, Asdrubal, in Iberia, or Spain; upon whose death, he obtained the command of the whole army, and, therewith, soon conquered the Celtiberians and Galatians in that country. He then besieged and took Saguntum, a city in alliance with the Romans; upon their resenting of which, he marched out of Spain into Gaul, and thence over the vast mountains, called the Alps, into Italy; where, by a signal victory gained over the Romans, at the river Ticinus, he made himself master of the whole country that borders upon the great river Eridanus, now called the Po. The next battle he fought near the lake of Thrasimene, where he cut to pieces all the Roman army, except about six thousand. His third and greatest conflict with the Romans was at Cannæ, a town in Apulia, where he made such slaughter upon the banks of the Aufidius, that he filled its channel with carcasses; so that he was said to have made a bridge of them across the river, and likewise to have gotten bushels of golden rings, the ornaments of Roman knights, who were slain in the battle. After this he took up his winter-quarters in Capua, the second city in Italy for power and splendor; where, it is said, he wasted the opportunities of destroying Rome, and finishing the war, by spending his time in luxurious

living, and the company of mistresses. Some time after this, he encamped in the very suburbs of Rome; but, upon the news of the consul Varro's having defeated a great army, which his brother Asdrubal had been leading to his assistance from Spain, and upon seeing his brother's head thrown before his outworks, he raised the siege, and retired into Brutii, a nook of Italy, where he remained for a considerable time. After this, Scipio, afterwards Africanus, invading Africa with a great fleet, Hannibal was recalled to the relief of his country; which command he readily obeyed. Scipio having gained a victory, and a peace being made, the senate of Rome, by the instigation of some wicked citizens of Carthage, accused Hannibal to the Carthaginian senate, as holding a correspondence with Antiochus against the Roman interest. Hannibal perceived the storm gathering, and, thereupon, fled to Antiochus. The senate of Carthage condemned him absent; which he did not resent; but still resolved to serve his country, where he could, and, therefore, went to Prusias, king of Bithynia, for whom he gained a naval victory over Eumenes, an ally of the Romans. After all, Prusias made a friendship with the Romans, and treacherously gave up Hannibal to them. But they did not take him alive; for, before they could, he took a dose of poison, which he kept by him against any exigency. Lucian, in Alexander's speech, charges him with *Ἀπιστία καὶ δόλοις*, as doth Livy with "*Perfidia plusquam Punica.*" But, by what histories they have been authorized so to do, I know not.

### CONCERNING SCIPIO.

As the history of Scipio is no further concerned in these Dialogues than that it is said he took Carthage, conquered Libya, and made Hannibal flee, let it suffice to relate the story that Livy records of a conversation he is said to have had with Hannibal, in Asia, after the wars had been ended: "Whom (says Scipio) do you judge the greatest commander? Hannibal answered, Alexander. And whom the second? Pyrrhus. And whom the third? Myself, no doubt (replies Hannibal). What, then, (says Africanus, smiling) would you have said, had you conquered me? Then, indeed, (answers Hannibal) I would have set myself before Alexander, and Pyrrhus, and all the commanders that ever lived." Plutarch. Q. Curtius, Livy, Corn. Nepos, Justin, &c. give the above accounts.



ΔΙΑΛ. ιη'. Αλεξάνδρου, Ἀννίβου, Μίνω, καὶ Σκιπίων.

ἈΛΕΞ.—Ἐμὲ δεῖ προκεκρίσθαι σε, ὦ Λίβυ, ἀμείνων γὰρ εἰμι.  
 ἈΝΝ. Οὐ μέν γε, ἀλλ' ἐμὲ. ἈΛΕΞ. Οὐκ ἔν ὁ Μίνως δικασάτω.  
 ΜΙΝ. Τίνες δ' ἐσὶ; ἈΛΕΞ. Οὗτ' μὲν Ἀννίβας ὁ Καρχηδόνι.  
 ἐγὼ δὲ Ἀλέξανδρος ὁ Φιλίππου. ΜΙΝ. Νὴ Δία ἔνδοξοί γε ἀμφο-  
 τέροι. Ἀλλὰ καὶ περὶ τίν' ὑμῖν ἡ ἔρις; ἈΛΕΞ. Περὶ προεδρίας 5  
 Φησὶ γὰρ ἔτ' ἀμείνων γεγενῆσθαι στρατηγὸς ἐμῶ. Ἐγὼ δὲ, ὥσπερ  
 ἅπαντες ἴσασιν, ἔχῃ τέττι μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ  
 ἐμῶ Φημὶ διενεγκεῖν τὰ πολέμια. ΜΙΝ. Οὐκ ἔν ἐν μέρει ἐκάτερος  
 εἰπάτω. Σὺ δὲ πρῶτος, ὦ Λίβυ, λέγε. ἈΝΝ. Ἐν μὲν τέττο, 10  
 ὦ Μίνως, ἀνέμην, ὅτι ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον ὥστε  
 ἐδὲ ταύτη πλεον ἔτ' ἐνέγκαιτό μου.—Φημὶ δὲ, τέττες μάλιστα  
 ἐπαίνε ἀξίους εἶναι, ὅσοι τὸ μηδὲν ἐξ ἀρχῆς ὄντες, ὅμως ἐπὶ μέγα  
 προεχώρησαν, δι' αὐτῶν δυνάμιν τε περιβαλλόμενοι, καὶ ἄξιοι δόξαντες 15  
 ἀρχῆς. Ἐγὼ, γέν, μετ' ὀλίγων ἐξορμήσας ἐς τὴν Ἰβηρίαν, τὸ  
 πρῶτον ὑπαρχ' ὦν τῷ ἀδελφῷ, μεγίστην ἡξιώσθην, ἄριστος κριθεῖς. 15  
 Καὶ τῆς γε Κελτίβηρας εἶλον, καὶ (α) Γαλατῶν ἐκράτησα τῶν  
 Ἑσπερίων. Καὶ τὰ μεγάλα ὄρη ὑπερβὰς, τὰ περὶ τὸν Ἡριδανὸν  
 ἅπαντα κατέδραμον καὶ ἀναστὰς ἐποίησα τοσαύτας πόλεις καὶ τὴν  
 πεδινὴν Ἰταλίαν ἐχειρσάμην καὶ μέχρι τῶν προασείων τῆς 20  
 πρὸ ἡμέρας πόλεως ἦλθον καὶ τοσάττες ἀπέκλεινα μιᾶς ἡμέρας, ὥστε  
 τῆς δακτυλίας αὐτῶν (b) μεδίμοις ἀπομετρεῖσαι, καὶ τῆς ποταμῆς  
 γεφυρῶσαι νεκροῖς. Καὶ ταῦτα πάντα ἐπραξα, ἕτε Ἀρμωνίῳ  
 υἱὸς ὀνομαζόμενος, ἕτε Θεὸς εἶναι προσποιέμενος, ἢ ἐνύπνια τῆς  
 μητρὸς διεξίαν, ἀλλ' ἄνθρωπος εἶναι ὁμολογῶν, στρατηγοῖς τε τοῖς  
 συνετατάτοις ἀντεξεταζόμενος, καὶ στρατιώταις τοῖς μαχημωτάτοις  
 συμπλεκόμενος ἐ Μήδης καὶ Ἀρμενίης καταγωνιζόμενος ὑποφύγον-  
 τας, πρὶν διώκειν τίνα, καὶ τῷ τολμήσαντι παραδιδόντας εὐθὺς τὴν  
 νίκην. Ἀλέξανδρος δὲ, πατρώαν ἀρχὴν παραλαβὼν, ἠύξησε, καὶ  
 παραπολὺ ἐξέτεινε, χρησάμενος τῇ τῆς τύχης ὁρμῇ. Ἐπεὶ δ' ἐν  
 νίκῃσέ τε, καὶ τὸν ὀλεθρον ἐκεῖνον Δαρεῖον ἐν Ἰσῳ τε καὶ Ἀρβήλοισι

(a) Γαλατῶν.] The Galatians, or, as we now call them, Galicians, inhabitants of Galicia in Spain, called, in Latin, Gallæci, from their neighbourhood to an ancient colony of Gauls in that country. He adds Ἑσπερίων, the *Western*, to distinguish them from the Asiatic or Eastern Galatians, who also were a settlement from Gaul.

(b) μεδίμοις.] See the note upon Dial. XVII.

- ἐκράτησεν, ἀποσὰς τῶν πατρῶν, προσκυνεῖσθαι ἡξίω, καὶ δίαίταν  
τὴν Μηδικὴν μετεδιήτησεν ἑαυτὸν· καὶ ἐμίαιφόνει ἐν τοῖς συμποσίοις  
τὰς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἤρξα ἐπίσης  
πατρίδος· καὶ ἐπειδὴ μετεπέμπετο, τῶν πολέμιων μεγάλην σόλῳ  
5 ἐπιπλευσάντων τῆς Λιβύης, ταχέως ὑπήκουσα, καὶ ἰδιάντην ἑμαυτὸν  
παρέσχον. Καὶ καταδικασθεὶς, ἤνεγκα ευγνωμόνως τὸ πρᾶγμα.  
Καὶ ταῦτ' ἐπραξα, βάρβαρος ὢν, καὶ ἀπαιδευτος παιδείας τῆς  
Ἑλληνικῆς· καὶ ἔτε Ὀμηρον, ὥσπερ ἔτις· ῥαψωδῶν, ἔτε ὑπ'  
Ἀριστοτέλει τῷ σοφιστῇ παιδευθεὶς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρησά-  
10 μενος. Ταῦτά ἐστιν ἃ ἐγὼ Ἀλεξάνδρῳ ἀμείνων φημί εἶναι. Εἰ δ' ἔτι  
καλλίων ἔτοςι, διότι διαδήματι τὴν κεφαλὴν διεδέδετο, Μακεδόσι  
μὲν ἴσως καὶ ταῦτα σεμνά· ἐ μὲν διὰ τούτ' ἀμείνων δόξειεν ἂν γενναῖος,  
καὶ στρατηγικῷ ἀνδρὸς, τῇ γνώμῃ πλέον ἢ περὶ τῇ τύχῃ κεχρημένῳ.  
MIN. Ὁ μὲν εἰρηκεῖν ἐκ ἀγεννῆ τὸν λόγον, ἔδ' ὡς Λίβυν εἰκὸς ἦν  
15 ὑπὲρ αὐτῶ. Σὺ δὲ, ὦ Ἀλεξάνδρε, τί πρὸς ταῦτα φῆς; ἈΛΕΞ.  
Ἐχρῆν μὲν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα ἔγωγε φρασύν· ἱκανὴ γὰρ καὶ  
ἡ φήμη διδάξαι σε, οἷος μὲν ἐγὼ βασιλεὺς, οἷος δὲ ἔτος λῆξις ἐγένετο.  
Ὅμως δ' ὅρα εἰ κατ' ὀλίγον αὐτῷ διήνεγκα· ὅς νῦν ἂν ἔτι, παρελθὼν  
ἐπὶ τὰ πρᾶγματα, καὶ τὴν ἀρχὴν τετραυγμένῃν (α) κατέσχον, καὶ τὰς  
20 φονείας τῶν πατρῶς μετήλθον, καταφοβήσας τὴν Ἑλλάδα τῇ Θηβαίων  
ἀπαλείᾳ. Καὶ στρατηγὸς ὑπ' αὐτῶν χειροτονηθεὶς, ἐκ ἡξίωσα τὴν  
Μακεδόνων ἀρχὴν περιέπων, ἀγαπᾶν ἀρχεῖν ὅπως ὁ πατήρ  
κατέλιπεν· ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν, καὶ δεινὸν ἡγήσάμενος, εἰ  
μὴ πάντων κρατῆταιμι, ὀλίγους ἀγῶν ἐσέβαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ  
25 τε Γραυικῷ ἐκράτησα μεγάλῃ μάχῃ. Καὶ τὴν Λυδίαν λαβὼν, καὶ  
Ἰωνίαν, καὶ Φρυγίαν, καὶ ὅλας τὰ ἐν ποσὶν αἰεὶ χειρῶν, ἦλθον ἐπὶ  
Ἰσπὸν· ἐνθα Δαρεΐος ὑπέμεινε, μυριάδας πολλὰς στρατῷ ἀγῶν. Καὶ  
τὸ ἀπὸ τέττε, ὦ Μίνως, ὑμεῖς ἰσεὶ ὅσους ὑμῖν νεκρὸς ἐπὶ μιᾷς ἡμέρας  
κατέπεμψα. Φησὶ γὰρ ὁ πορρωμεύς, μὴ διαρκέσαι αὐτοῖς τότε τὸ  
30 σκάφος· ἀλλὰ (α) σχεδίας διαπηξάμενας τὰς πολλὰς αὐτῶν  
διατλεῦσαι. Καὶ ταῦτα δὲ ἔπραττον αὐτὸς προκινδυνεύων, καὶ  
τιτρώσκεσθαι ἀξιῶν. Καὶ ἴνα σοι μὴ τὰ ἐν Τύρῃ, μηδὲ τὰ ἐν  
Ἀρβήλοισι διγυγῶμαι· ἀλλὰ καὶ μέχρις Ἰνδῶν ἦλθον, καὶ τὸν Ὠκεανὸν  
ὄρον ἐποίησάμην τῆς ἀρχῆς, καὶ τὰς ἐλέφαντας αὐτῶν εἶλον, καὶ Πῶρον

(α) κατέσχον.] See, in the annexed history of Alexander, how he quelled the insurrection that arose in the Macedonian empire.

(α) σχεδίας.] Boats, or rather, floats-made-in-a-hurry, or rafts.

ἡχειρωσάμην. Καὶ Σκύθας δὲ ἔκ εὐκαταφρονήτας ἄνδρας, ὑπερβὰς  
τὸν Τάναϊν, ἐνίκησα μεγάλη ἵππομαχίᾳ. Καὶ τὰς φίλκας εὖ  
ἐποίησα, καὶ τὰς ἐχθρὰς ἡμυνάμην. Εἰ δὲ καὶ Θεὸς ἐδόκην τοῖς  
ἀνθρώποις, συγγραφοὶ ἐκεῖνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων,  
καὶ τοιούτων τι πισεύσαντες περὶ ἐμῶ. Τὸ δ' ἐν τελευταῖον, ἐγὼ μὲν 5  
βασιλεύων ἀπέθανον· ἔστος δὲ ἐν φυγῇ ἂν παρὰ Περσίᾳ τῷ Βιθυνῷ,  
καθάπερ ἄξιον ἦν, πανουργότατον καὶ ὀμότατον ὄντα. Ὡς γὰρ δὴ  
ἐκράτησε τῶν Ἰταλῶν, ἐὼ λέγειν· ὅτι ἔκ ἰσχυρῶ, ἀλλὰ πονηρίᾳ, καὶ  
ἀπιστίᾳ, καὶ δόλοις. Νόμιμον δὲ, ἢ προφανές, ἔδεν. Ἐπεὶ δὲ μοι  
ὤνειδισε τὴν τρυφήν, ἐκκληῆσθαι μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ, 10  
ἑταίραις συνῶν, καὶ τὰς τῶ πολέμου καιρὸς ὁ θαυμάσιος καθηδυπαθῶν.  
Ἐγὼ δὲ εἰ μὴ, μικρὰ τὰ ἐσπέρια δόξας, ἐπὶ τὴν ἐγὼ μᾶλλον ὥρμησα,  
τί ἂν μέγα ἐπραΰνα, Ἰταλίαν (α) ἀναιματι λαβὼν, καὶ Λιβύην, καὶ τὰ  
μέχρι Γαδείρων ὑπαγόμενος; ἀλλ' ἔκ ἀξιόμαχα ἐδοξέ μοι ἐκεῖνα,  
ὑποπλήσσοινα ἤδη, καὶ δεσπότην ὁμολογῶντα. Εἴρηκα· Σὺ δὲ, ὦ 15  
Μίνως, δικάζε· ἱκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα. ΣΚΙΠ. Μὴ  
πρότερον, ἢ μὴ καὶ ἐμῶ ἀκέρως. ΜΙΝ. Τίς γὰρ εἰ, ὦ βέλτιστε;  
ἢ πόθεν ὦν ἐρεῖς; ΣΚΙΠ. Ἰταλιώτης Σκιπίων, στρατηγός, ὁ  
καδεῶν Καρχηδόνα, καὶ κρατήσας Λιβύων μεγάλαις μάχαϊς.  
ΜΙΝ. Τί ἐν καὶ σὺ ἐρεῖς; ΣΚΙΠ. Ἀλέξανδρος μὲν ἥτις εἶναι, 20  
τῷ δ' Ἀννίῳ ἀμείνων· ὃς ἐδίωξα νικήσας αὐτὸν, καὶ φυγεῖν καταναγ-  
κάσας ἀτίμως. Πῶς ἐν ἔκ ἀναίσχυντος ἔστος, ὃς πρὸς Ἀλέξανδρον  
ἀμιλλᾶται, ὃς ἐδὲ Σκιπίων ἐγὼ, ὁ νενικηκὼς αὐτὸν, παραβάλλεσθαι  
ἀξιῶ; ΜΙΝ. Ἡ δὲ Δί' εὐφρόμονα φης, ὦ Σκιπίων. Ὡς πρῶτος  
μὲν κεκρίσθω Ἀλέξανδρος μετ' αὐτὸν δὲ σὺ· εἴτα, εἰ δοκεῖ, τρίτος 25  
Ἀννίῳ, ἐδὲ ἔστος εὐκαταφρόνητος ὢν.

(α) ἀναιματι.] Alexander, or rather Lucian, for him,  
here supposes too much: for, a great, if not the greater,  
part of Italy was now in the hands of the Romans; their  
empire being more than three hundred years old, and they  
themselves a most warlike people; so that it is a question,  
whether they would not have stopped Alexander's career.—  
λαβὼν, though I had taken.

## ΔΙΑΛ. ΙΘ' Διογένης κὺ Ἀλέξανδρος.

- ΔΙΟΓ. — Τι τῆτο. ὦ Ἀλέξανδρε; κὺ σὺ τέθνηκας ὥσπερ ἡμεῖς ἅπαντες; ἈΛΕΞ. Ὁρᾷς, ὦ Διόγενες; ἐπαράδοξον δὲ, εἰ ἄνθρωπος ὢν ἀπέθανον. ΔΙΟΓ. Οὐκᾶν ὁ Ἀμμιων ἐψεύδετο, λέγων ἑαυτῷ σε εἶναι υἱόν· σὺ δὲ Φιλίππου ἄρα ἦσθα; ἈΛΕΞ. Φιλίππου δηλαδὴ.
- 5 Οὐ γὰρ ἂν ἐτεθνήκειν Ἀμμιωνος ὢν. ΔΙΟΓ. Καὶ μὴν κὺ περὶ τῆς Ὀλυμπιάδος τῆς μητέρος σε ὅμοια πολλὰ ἐλέγοντο δράκοντα ὁμιλεῖν αὐτῇ, κὺ βλέπεσθαι ἐν τῇ εὐνῇ· εἴτα ἔτω σε τεχθῆναι· τὸν δὲ Φίλιππον ἐξαπατῆσθαι οἰόμενον πατέρα σε εἶναι. ἈΛΕΞ. Κἀγὼ ταῦτα ἤκκον ὥσπερ σὺ. Νῦν δὲ ὁρᾷς ὅτι ἐδὲν ὑγιὲς ἔτε ἡ μήτηρ,
- 10 ἔτε οἱ τῶν Ἀμμωνίων προφῆται ἐλεγον. ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος αὐτῶν ἐκ ἀχρηστὸν σοι, ὦ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγένετο. Πολλοὶ γὰρ ὑπέπησσαν Θεὸν εἶναι σε νομίζοντες. Ἀτὰρ εἰπέ μοι, τί νι τὴν τσαύτην ἀρχὴν καταλέλοιπας; ἈΛΕΞ. Οὐκ οἶδα, ὦ Διόγενες.
- 15 Οὐ γὰρ ἔφθασα ἐπιτεκῆσθαι τι περὶ αὐτῆς, ἢ τῆτο μόνον, ὅτι ἀποθνήσκων Περδίκκα τὸν δακτύλιον ἐπέδωκα. Πλὴν ἀλλὰ τί γελᾷς, ὦ Διόγενες; ΔΙΟΓ. Τί γὰρ ἄλλο ἢ ἀνεμνήσθην οἷα ἐποίεις ἡ Ἑλλάς, ἄρτι σε παρειληφότα τὴν ἀρχὴν κολακεύοντες, κὺ (α) προσάτην αἰρᾶμενοι, κὺ στρατηγὸν ἐπὶ τὰς βαρβάρους, ἐναι δὲ κὺ τοῖς δώδεκα Θεοῖς προσιδέντες, κὺ νεῶς οἰκοδομῆμενοι, κὺ θύοντες ὡς
- 20 δράκοντος υἱῷ; Ἀλλ' εἰπέ μοι, πῶς σε οἱ Μακεδόνες ἔθαψαν; ἈΛΕΞ. Ἔτι ἐν Βαβυλῶνι κεῖμαι τρίτην ταύτην ἡμέραν· ὑπὸ σκεπτῇ δὲ Πτολεμαῖος ὁ ὑπαττισῆς (ἦν ποτε ἀγάγῃ σχολὴν ἀπὸ τῶν δορυφῶν τῶν ἐν ποσίν) ἐς Αἴγυπτον ἀπαγαγὼν με, θάψειν ἐκεῖ, ὡς γενομένην εἰς τῶν Αἰγυπτίων θεῶν. ΔΙΟΓ. Μὴ γελάσω, ὦ Ἀλέξανδρε,
- 25 ὁρᾷς ἐν αὐτῇ ἔτι σε μυραίνουσα, κὺ ἐλπίζουσα Ἀνυσθιν, ἢ Ὀσirin

(α) προσάτην.] The μετοίκοι, or sojourners, at Athens, were obliged, under a penalty, to put themselves under the protection or patronage of some able citizen, who was to manage their affairs, and see right done them, and who, from that office, was called *προστάτης*, *defensor*, or rather *patronus*. *Potter*. So that Diogenes seems to me, here, to be very satirical upon the states of Greece, and to say as much as, That they gave up their liberty to Alexander so far, that, in their native country, they put themselves upon the foot only of sojourners, as they had surrendered the whole management of their affairs unto him, as to a *προστάτης*.

γενέσθαι; Πλὴν ἀλλὰ ταῦτα μὲν, ᾧ θειότατε, μὴ ἐλπίσῃς. Οὐ γὰρ θέμις ἀνελθεῖν τίνα τῶν ἀπαξ διαπλευσάντων τὴν λίμνην, καὶ εἰς τὸ εἶσω τῆς σομῆς παρελθόντων. Οὐ γὰρ ἀμελής ὁ Αἰακὸς, ἐδ' ὁ Κέρβερος εὐκαταφρόνητος. Ἐκεῖνα δὲ ἡδέως ἂν μάθοιμι παρὰ σῶ, πᾶς φέρεις ὅπουτ' ἂν ἐννοήσῃς ὅσῃν εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν 5 ἀφίξαι, σωματοφύλακας, καὶ ὑπασπιστάς, καὶ σατράπας, καὶ χρυσὸν τοσούτον, καὶ ἔτη προσκυνῶντα, καὶ βαθυλῶνα, καὶ βάκτρα, καὶ τὰ (a) μεγάλα θηρία, καὶ τιμὴν, καὶ δόξαν, καὶ τὸ ἐπίσημον εἶναι ἐλαύνοντα, δεδεμένον ταινίᾳ λευκῇ τὴν κεφαλὴν, πορφυρίδα ἐμπεπορημένον· καὶ λυπεῖ ταῦτά σε ὑπὸ τὴν μνήμην ἰόντα; τί διακρύβεις, ᾧ 10 μάταιε; ἐδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσεν μὴ οἰεσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης; ἈΛΕΞ. Σοφὸς, ἀπάντων ἐκεῖν· κολάκων ἐπιτριπτότατος ἄν; Ἐμὲ μόνον ἔατον τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ἤτησε παρ' ἐμῶ, οἷα δὲ ἐπέσελλεν· ὡς δὲ κατεχρητό μὲς τῇ περὶ παιδείαν φιλοτιμίᾳ, θωπεύων, καὶ ἐπαινῶν, ἄρτι 15 μὲν εἰς τὸ κάλλος, ὡς καὶ τῷτο μέρος ὃν (b) τὰγαθῶ, ἄρτι δ' εἰς τὰς πρᾶξεις, καὶ τὸν πλεόντων. Καὶ γὰρ αὐτὸ καὶ τῷτ' ἀγαθὸν ἡγεῖται εἶναι, ὡς μὴ αἰσχύνοιτο καὶ αὐτὸς λαμβάνων γόης, ᾧ Διόγενες, ἄνθρωπος, καὶ τεχνίτης. Πλὴν ἀλλὰ τῷτο γε ἀπολέλειπκα αὐτῷ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς, ἃ κατηριθμήσω μικρῶ γε 20 ἔμπροσθεν. ΔΙΟΓ. Ἄλλ' οἶσθα ὃ δρᾷσεις; Ἀκ. γὰρ σοὶ τῆς λύπης ὑποθήσομαι· ἐπεὶ ἐνλαυδᾷ γε ἐλλέβορος καὶ φύεται, σὺ δὲ καὶ τὸ Λήθης ὕδωρ χανδὸν ἐπισπασάμενος πίε, καὶ αὐθις πίε, καὶ πολλάκις· ἔτω γὰρ ἂν παύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιά-

(a) μεγάλα θηρία.] *Elephants*, which were used in the Eastern countries.

(b) τὰγαθῶ.] For τῷ ἀγαθῷ, *the good*, or the *Philosophers' summum bonum*. The Stoics held that nothing was good, but virtue, nothing evil, but vice. But, the Academics, or followers of Plato (of whom Aristotle was, in a great measure, one, having been his scholar), maintained that the *summum bonum* resulted from virtue, attended with all the advantages of outward things, such as health, wealth, a good name, &c. and that there were other things evil, beside vice; such as extreme poverty, bodily pain, infamy, &c. Both Plato and Aristotle, and their followers, the Academics and Peripatetics, agreed in these opinions of good and evil, as appears fully from Cicero's writings, *De Fin.* and M. Rollin's *Account of the Philosophers*.

μεν⊕. Καὶ (α) γὰρ καὶ Κλεῖτον ἐκείνον ὀρῶ, καὶ Καλλισθένη, καὶ ἄλλες πολλὰς ἐπὶ σε ὀρμῶντας, ὡς διασπᾶσθαιτο, καὶ ἀμύναιντό σε ὧν ἔδρασας αὐτὰς. Ὡσε τὴν ἐτέραν σὺ ταύτην βιάδιζε, καὶ πῶς πολλάκις, ὡς ἔφην.

(α) γὰρ.] It seems to me that this γὰρ must be referred to πῶς, above, though ἔτω, &c. come between : for, of all that Diogenes said to Alexander, his advice about drinking was the principal part, as being the remedy, and, therefore, upon his seeing Clitus, Calisthenes, &c. approaching to revenge the injuries he had done them, he drops what he is saying, and suddenly cries, καὶ γὰρ ὀρῶ, referring γὰρ to his advice, πῶς, above.

#### ΔΙΑΛ. κ'. Ἀλεξάνδρῳ καὶ Φιλίππῳ.

ΦΙΛ.—Νῦν μὲν, ὦ Ἀλέξανδρε, ἐκ ἂν ἔξαρ⊕ γένοισι μὴ ἐκ ἐμοῦ υἱὸς εἶναι· ἐ γὰρ ἂν ἐτεθνήκεις, Ἀμμανός γε ὦν. ΑΛΕΞ. Οὐδ' αὐτὸς ἠγνόων, ὦ πατέρ, ὡς Φιλίππῳ τῷ Ἀμύντῳ υἱὸς εἰμι· ἀλλ' ἔδεξά μιν τὸ μάντευμα, ὡς χρησίμον ἐς τὰ πράγματα οἶόμενος εἶναι.

5 ΦΙΛ. Πῶς λέγεις; Χρησίμον ἰδοῖκε σοι τὸ παρέχειν σεαυτὸν ἔξαπαληθησόμενον ὑπὸ τῶν προφητῶν; ΑΛΕΞ. Οὐ τῷτο. Ἀλλ' οἱ βάρβαροι κατεπλάγησάν με, καὶ ἔδειξ' ἔτι ἀνθίστατο, οἶόμενοι Θεῷ μάχεσθαι. Ὡσε ῥᾶον ἐκράτεν αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σὺ γε ἀξιομαῶχον ἀνδρῶν. ὅς δειλοῖς ἀεὶ συνηέχθης, τοξάρια, καὶ  
10 πελτάρια, καὶ γέρρα οἰσύνῃα προδεδλημένοις; Ἑλλήνων κρατεῖν ἔργον ἦν, Βοιωτῶν, καὶ Φωκίων, καὶ Ἀθηναίων· καὶ τὸ Ἀρκάδων ὀπλιτικόν, καὶ τὴν Θετταλὴν (α) ἵππον, καὶ τὴν Ἡλείων ἀκοντιστάς, καὶ τὸ Μαν-  
τινέων πελτασικόν, ἢ Θρᾷκας, ἢ Ἰλλυριεῖς, ἢ καὶ Παίονας χειρῶ-  
σασθαι, ταῦτα μεγάλα. Μήδων δὲ, καὶ Περσῶν, καὶ Χαλδαίων, καὶ  
15 χρυσοφόρων ἀνθρώπων, καὶ ἄλλων, ἐκ οἷσθα ὡς πρὸ σὲ μύριοι

(α) ἵππον.] Ὁ ἵππος signifies *equus*, but ἡ ἵππος, *equitatus*; the accus. case of which is this ἵππον.

(a) μετὰ Κλεάρχῃς ἀνελθόντες, ἐκράτησαν, ἔδ' εἰς χεῖρας ὑπομει-  
 νάντων ἐλθεῖν ἐκείνων, ἀλλὰ, πρὶν ἢ τόξευμα ἐξικνεῖσθαι, φυγόντων;  
 'ΑΛΕΞ. 'Αλλ' οἱ Σκύθαι γε, ὦ πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες, ἐκ  
 εὐκαταφρόνητόν τι ἔργον. Καὶ ὅμως εἰ διαστήσας αὐτὲς, ἔδ' ἐπρο-  
 δοσίαις ἀνέμενος τὰς νίκας, ἐκράτην αὐτῶν. Οὐδ' ἐπιώρκησα 5  
 πώποτε, ἢ ὑποσχόμενος ἐψευσάμην, ἢ ἄπιστον ἔπραξά τι τῶ νικῶν  
 ἔνεκα. Καὶ τὲς Ἑλληνας δὲ, τὲς μὲν ἀναιμωτὶ (b) παρέλαβον,  
 Θηβαίους δὲ ἴσως ἀκχείς ὅπως μετῆλθον. ΦΙΛ. Οἶδα ταῦτα  
 πάντα. Κλεῖτ' γὰρ ἀπὸ γαίης μοι, ὅν σὺ τῷ δορατίῳ διελάσας  
 μεταξὺ δειπνῶντα ἐφονεύσας, ὅτι με (c) πρὸς τὰς σὰς πράξεις 10  
 ἐπαινέσαι ἐτόλμησε. Σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμίδα κατα-  
 βαλὼν, (d) κἀνδυν, ὥς φασι, μετενέδυσ' καὶ τιάραν ὀρθὴν ἐπέθευ, καὶ  
 προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπ' ἐλευθέρων ἀνδρῶν ἡξίως· καὶ τὸ  
 πάντων γελοιοτάτον. ἐμίμης τὰ τῶν νενικημένων. Ἐὼ γὰρ λέγειν  
 ὅσα ἄλλα ἔπραξας, λίξοι συγκατακλείων πεπαιδευμένους ἄνδρας, 15  
 καὶ γάμους τοιούτους γαμῶν, καὶ Ἡφαισίωνα ὑπεραγαπῶν. Ἐν

(a) μετὰ Κλεάρχῃς ἀνελθόντες.] Clearchus was a Lacedæ-  
 monian general, who was obliged to go into banishment, be-  
 ing condemned to die, when he would not return from  
 Thrace, upon the command of the Lacedæmonian magis-  
 trates, called Ephori. Upon this, he was kindly received  
 by Cyrus the younger, under whom he headed an army of  
 Grecians, in his expedition into Upper Asia, against his  
 brother Artaxerxes, then the Great, king of Persia. This  
 famous expedition is called, by Xenophon, who writes an  
 account of it, τῆ Κυρῆς Ἀνάστασις, *the Ascent of Cyrus*; and  
 hence it is, that the word ἀνελθόντες, signifying *ascendentes*,  
 is used here. This expedition was not long before the  
 time of Alexander; and it is thought that the success of  
 the Grecians, under Clearchus, 'and their famous retreat,  
 under Xenophon, were the motives of his invading Asia.

(b) παρέλαβον.] *I received* them; that is, upon submission;  
 not *cepi*, *I took* them, as the other translation has it.

(c) πρὸς.] “ Πρὸς Comparationi etiam inservit, potestque  
 “ alicubi reddi *pro*, ut Plat. Ep. vii. Τὰ δὲ ἄλλα σμικρὰ ἂν  
 “ εἴη πρὸς ταῦτα. Et Herodot. Μὴ μὲ κατανόης πρὸς λιθίνας  
 “ Πυραμίδας: Ne me contemnas *pro* Pyramidibus lapideis.”  
 Steph.

(d) κἀνδυν.] χιτῶνα Πέρσικον στρατιωτικόν. Bourd.

- ἐπνεσα μόνον ἀκέσας, ὅτι ἀπίσχυς τῆς τῆ Δαρείας γυναικὸς καλῆς  
 ἔσσης, καὶ τῆς μητρὸς αὐτῆς, καὶ τῶν θυγατέρων ἐπεμελήθης. Βασιλικὰ  
 γὰρ ταῦτα. ἈΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὦ πάτερ, ἐκ ἐπαινεῖς,  
 καὶ τὸ ἐν (a) Ὀξυδράκαις πρῶτον καθάλασθαι εἰς τὸ ἐντὸς τῆς  
 5 τείχους, καὶ τοσαῦτα λαβεῖν τραύματα; ΦΙΛ. Οὐκ ἐπαινῶ τῆτο, ὦ  
 Ἀλέξανδρε, ἐχ' ὅτι μὴ καλὸν εἶναι οἶμαι καὶ τιτρώσκεισθαι ποτε τὸν  
 βασιλέα, καὶ προκινδυνεύειν τῆ στρατῆ, ἀλλ' ὅτι σοὶ τοῖστο ἥκιστα  
 συνέφερε. Θεὸς γὰρ εἶναι δοκῶν, εἴποτε τραθείης, καὶ βλέποίεν σε  
 φοράδην τῆ πολέμου ἐκκομιζόμενον, αἵματι ρέομενον, οἰμώζοντα ἐπὶ  
 10 τῷ τραύματι, ταῦτα γέλως ἦν τοῖς ὀρώσι· καὶ ὁ Ἀμμων γόνις, καὶ  
 ψευδόμαντις ἠλέγχετο, καὶ οἱ προφῆται, κόλακες. Ἡ τίς ἐκ ἂν  
 ἐγέλασεν ὀρῶν τὸν τῆ Διὸς υἱὸν λειποψυχῆντα, θεόμενον τῶν ἰατρῶν  
 βοηθεῖν; Νῦν μὲν γὰρ ὅποτε ἤδη τέθνηκας, ἐκ οἷοι πολλὰς εἶναι  
 15 τὰς τὴν προσποίησιν ἐκείνην ἐπικερτομῆντας, ὀρῶντας τὸν νεκρὸν  
 τῆ Θεῆς ἐκτάδην κείμενον, μυδῶντα ἤδη καὶ ἐξωδηκότα, κατὰ νόμον  
 σαμάτων ἀπάντων; Ἀλλως τε, καὶ τὸ χρήσιμον, ὃ ἔφης, Ἀλέξανδρε,  
 τὸ διὰ τῆτο κρατεῖν ῥαδίως, πολὺ σε τῆς δόξης ἀφαιρεῖτο τῶν κατορ-  
 θημένων. (b) Πᾶν γὰρ ἐδόκει ἐνδεές, ὑπὸ Θεῆς γίνεσθαι δοκῆν.  
 ἈΛΕΞ. Οὐ ταῦτα φρονῶσιν οἱ ἄνθρωποι περὶ ἐμῆ, ἀλλ' Ἡρακλεῖ  
 20 καὶ Διονύσῳ ἐνάμιλλον τιθέασί με. Καίτοι τὴν Ἀορνὸν ἐκείνην, ἐδ'  
 ἑτέρω ἐκείνων λαβόντ', ἐγὼ μόν' ἐχειρωσάμην. ΦΙΛ. Ὁρᾷς  
 ὅτι ταῦτα ὡς υἱὸς Ἀμμων λέγεις, ὅς Ἡρακλεῖ καὶ Διονύσῳ  
 παραβάλλεις σεαυτὸν, καὶ ἐκ αἰσχύνῃ, ὦ Ἀλέξανδρε, ἐδὲ τὸν τύφον  
 ἀπομαθήσῃ, καὶ γνώσῃ σεαυτὸν, καὶ συνῆς ἤδη νεκρὸς ἂν;

(a) Ὀξυδράκαις.] Not "the name of a city, as is gene-  
 rally imagined, but the name of an Indian people."

(b) Πᾶν γὰρ, &c.] "For every exploit of yours seemed  
 to fall short, as far as it appeared to be performed by a  
 God."



## ΔΙΑΛ. κα'. Ἀχιλλέως καὶ Ἀντιλόχου.

Homer ridiculed, for making the other world a worse state than the present, in the following verses spoken by Achilles to Ulysses, when he (Ulysses) went alive to hell, to consult Tiresias the prophet, in Odyss. xi.

Βέλοίμεν καὶ ἐπάρεμεν ἰὼν θητεύμεν ἄλλα  
Ἄνδρι παρ' ἀκλήρῳ, ὃ μὴ βίον πολὺς εἴη,  
Ἦ πᾶσι νεκύεσσι καταφθιμένοισιν αἰάσσειν.

ἌΝΤ.—Οἶα πρῶν, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσεά σοι εἴρηται  
περὶ τῆς θανάτου, ὡς ἀγεννῇ καὶ ἀνάξια τοῖν διδασκάλων ἀμφοῖν,  
Χείρωνός τε καὶ Φοῖνικος. Ἠεροῶμεν γὰρ ὁπότε ἔφης βέλεισθαι  
ἐπάρεμεν ὦν, θητεύειν παρὰ τινι τῶν ἀκλήρων, ὃ μὴ βίον  
πολὺς εἴη, μᾶλλον ἢ πάντων ἀνάσσειν τῶν νεκρῶν. Ταῦτα μὲν  
ἐν ἀγεννῇ τινα φρίγα, δειλὸν, καὶ πέρα τῆς καλῶς ἔχοντος φιλοζῶον 5  
ἴσως ἔχρην λέγειν τὸν Πηλέως δὲ υἱὸν τὸν φιλοκινδυνότατον ἡρώων  
ἀπάντων, ταπεινὰ ἔγω περὶ αὐτῶν διανοεῖσθαι, πολλὰ αἰσχύνῃ, καὶ  
ἐναντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ, ὅς, ἐξὸν ἀκλεῶς ἐν  
τῇ Φθιάτιδι πολυχρόνιον βασιλεύειν, ἐκὼν προεῖλε τὸν μετὰ τῆς  
ἀγαθῆς δόξης θάνατον. ΑΧΙΑ. ὦ παῖ Νέστορος, ἀλλὰ τότε μὲν 10  
ἄπειρεν ἔτι τῶν ἐνταῦθα ὦν, καὶ τὸ βέλτιον ἐκείνων ὁπότερον ἦν  
ἀγνοῶν τὸ δύσηνον ἐκεῖνο δοξάζον προετίμων τῆς βίης. Νῦν δὲ  
συνιημι ἤδη, ὡς ἐκείνη μὲν ἀνωφελής, καὶ εἰ (α) ὅτι μάλιστα οἱ ἄνθρωποι  
ῥαψαδῆσσι μετὰ νεκρῶν δὲ ὁμοτιμία. Καὶ ἔτε τὸ κάλλος  
ἐκεῖνο, ὃ Ἀντίλοχε, ἔτε ἡ ἰσχὺς πάρεστιν, ἀλλὰ κείμεθα ἅπαντες 15  
ὑπὸ τῷ αὐτῷ ζόφῳ ὅμοιοι καὶ κατ' ἐδὲν ἀλλήλων διαφέροντες. Καὶ  
ἔτε οἱ τῶν Τρώων νεκροὶ διεδασί με. ἔτε οἱ τῶν Ἀχαιῶν θεραπεύ-  
σιν, ἰσηγορία δὲ ἀκρίβης, καὶ νεκρὸς ὅμοιος, ἡ μὲν κακός, ἡ δὲ καὶ  
ἰσθλός. Ταῦτα με ἀνὰ καὶ ἀχθομαι ὅτι μὴ θητεύω ζῶν. ἌΝΤ.  
Ὅμως τί ἐν ἄν τις πάθοι, ὦ Ἀχιλλεῦ; Ταῦτα γὰρ ἔδοξε τῇ φύσει, 20  
πάντως ἀποθνήσκειν ἅπαντας. Ὡς τε χρὴ ἐμμένειν τῷ νομῷ, καὶ μὴ  
ἀνῆσθαι τοῖς διατεταγμένοις. Ἀλλὰς τε, ὅρῳ τῶν ἐταίρων ὅσοι  
περὶ σε ἴσμεν ὧδε; Μετὰ μικρὸν δὲ καὶ Ὀδυσσεὺς ἀφίξεται

(a) ὅτι.] Perperam in omnibus libris excusis scribitur εἰ  
καὶ ὅ, τι μάλιστα, cum sit scribendum ὅτι μάλιστα, “maximè,”  
ut dicitur ὅτι τάχιστα, “celerrimè.” Grævius.

(α) πάντως. Φέρει δὲ παραμυθίαν καὶ ἡ κοινωνία τῶ πρᾶγματι, καὶ τὸ μὴ μόνον αὐτὸν πεπονθέναι. Ὁρᾷς τὸν Ἡρακλέα, καὶ τὸν Μελέαγρον, καὶ ἄλλους θαυμαστὰς ἄνδρας, οἱ, ἐκ ἂν οἶμαι, δέξαιντο ἀνελθεῖν, εἰς αὐτὰς ἀναπύμψειε θητεύουσας ἀκλήροισ καὶ ἀδίοις ἀνδράσιν; 5 ἈΧΙΛ. Ἑταιρική μὲν ἡ παραίνεσις. Ἐμὲ δὲ ἐκ οἷδ' ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον ἀνιῶ, οἶμαι, δὲ καὶ ὑμῶν ἕκασον. Εἰ δὲ μὴ ὁμολογεῖτε, ταύτη χεῖρας ἐς, κατ' ἡσυχίαν αὐτὸ πάσ- χοντες. ἈΝΤ. Οὐκ· ἀλλ' ἀμείνεις, ὦ Ἀχιλλεῦ. Τὸ γὰρ ἀνωφελὲς τῷ λέγειν ὁρῶμεν. Σιωπᾶν γὰρ, καὶ φέρειν καὶ ἀνέχεσθαι, 10 δέδοται ἡμῖν, μὴ καὶ γέλωτα ὀφλωμεν, ὥσπερ σὺ, τοιαῦτα εὐχόμενοι.

(α) πάντως.] *For good and all, when dead; and not, as he lately came, alive, and to return again to life.*

### ΔΙΑΔ. κβ'. Μενίππε καὶ Τάνταλε.

The absurdity of Tantalus's punishment.

MEN.—Τί κλαίεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρε, ἐπὶ τῇ λίμνῃ ἐσῶς; TANT. Ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τῇ δίψῃς. MEN. Οὕτως ἀργὸς εἶ, ὥς μὴ ἐπικύνψας πιεῖν, ἢ καὶ νῆ Δί' ἀρυσά- 5 μεναι κοίλῃ τῇ χειρὶ; TANT. Οὐδὲν ἔφελ' εἰ ἐπικύνψαιμι· φεύγει γὰρ τὸ ὕδωρ, ἐπειδὴ πρὸς ἰόντα αἰσθῆται με. Ἦν δὲ ποτε καὶ ἀρυσάιμι, καὶ προσενέγκω τῷ στόματι, καὶ φθάνω βρέξας ἄκρον τὸ χεῖλ'· καὶ διὰ τῶν δακτύλων διαρρύνει, ἐκ οἷδ' ὅπως αὐτὸς ἀπολεί- 10 πει ξηρὰν τὴν χεῖρά μου. MEN. Τεράσιόν τι πάσχεις, ὦ Τάνταλε. Ἀτὰρ εἰπέ μοι, τί γὰρ δὲ τῷ πιεῖν; καὶ γὰρ σῶμα ἔχεις· ἀλλ' ἐκεῖνο μὲν ἐν Λυδίᾳ περ τέταπται, ὅτερ καὶ πεινῆν καὶ διψῆν ἐδύνατο· σὺ δὲ ἡ ψυχὴ πῶς ἂν ἐπὶ τῇ δίψῃς ἢ πίνουσιν; TANT. Τῆς αὐτῆς ἡ κόλασις ἐστὶ, τὸ διψῆν μου τὴν ψυχὴν ὥς σῶμα ἔσαν. MEN. Ἀλλὰ τῆτο μὲν ἔγωγε αἰσέυσωμεν, ἐπεὶ φῆς τῷ δίψει κολάζεσθαι. Τί δ' ἔν σοι τὸ δεινὸν ἔσται; ἢ δέδιαις μὴ ἐνδεία τῷ ποτῷ ἀποθάνης; 15 καὶ ὁρῶ γὰρ ἄλλον μετὰ τῆτον ἄδην, ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον. TANT. Ὁρῶς μὲν λέγεις· καὶ τῆτο δ' ἐν μέρει τῆς καταδίκης, τὸ ἐπιδυμεῖν πιεῖν, μηδὲν δεόμενον. MEN. Ληρὲς, ὦ

Τάντα·ε· κ' ὡς ἀληθῶς ποτὲ δεῖσθαι δοκεῖς, ἀκράτῃ γε ἐλλέβορε, νῆ Δία· ὅς τις τὸναντίον τοῖς ὑπὸ τῶν λυττάντων κυνῶν δεδιγμένοις πέπονθας, ἐ τὸ ὕδρῃ, ἀλλὰ τὴν δίψαν πεφοβημένῳ. ΤΑΝΤ. Οὐδὲ τὸν ἐλλέβορον, ὦ Μένιππε, ἀναινομαι πιεῖν γένοιτό μοι μόνον. ΜΕΝ. Θάρρει, ὦ Τάνταλε. Εὖ ἴσθι, ὡς ἔτε σὺ, ἔτε 5 ἄλλῳ πίεται τῶν νεκρῶν ἀδύνατον γάρ. Καίτοι ἐ πάντες, ὥσπερ σὺ, ἐκ καταδίκης διψῶσι, τῷ ὕδατι αὐτὸς ἔχ' ὑπομένοντος.

ΔΙΑΛ. κγ'. Μενίππε κ' Αἰακ.

Menippus sees the curiosities in hell, and makes his remarks upon them. He is waited upon by one of the judges.

ΜΕΝ.—Πρὸς τῷ Πλέτωνῳ, ὦ Αἰακὲ, περιήγησαί μοι τὰ ἐν ᾧδε πάντα. ΑἰΑΚ. Οὐ ρᾶδιον, ὦ Μένιππε, ἀπανῆα. Ὅσα μέντοι κεφαλαιώδη μάνθανε. Οὐτοσὶ μὲν ὅτι Κέρβερός ἐστιν οἷσθα· κ' τὸν πορθητὰν τῆτον ὅς σε διεπέρασε κ' τὴν λίμνην, κ' τὸν Πυριφλεγέθοντα ἤδη ἰώρακας ἐσιών. ΜΕΝ. Οἶδα ταῦτα, κ' σὲ, ὅτι πυλαρεῖς. Καὶ 5 τὸν βασιλέα εἶδον, κ' τὰς Ἑρινῦς. Τὰς δ' ἀνθρώπους μοι τὰς πάσαι δείξον, κ' μάλιστ' ἐπισήμους αὐτῶν. ΑἰΑΚ. Οὐτῷ μὲν Ἀγαμέμνων· ἔτῳ δ' Ἀχιλλεύς· ἔτῳ δὲ Ἰδομενεὺς πηλείων. Ἐπεὶ δὲ Ὀδυσσεύς, εἴτα Αἴας, κ' Διομήδης, κ' οἱ ἄριστοι τῶν Ἑλλήνων. ΜΕΝ. Βαβαί, Ὀμηρε, οἶά σοι τῶν ῥαψωδιῶν τὰ κεφάλαια χαμαὶ 10 ἔρριπται, ἄγνωστα, κ' ἄμορφα, κόνις πάντα, κ' λῆξ' πολὺς, (a) ἀμενηνὰ ὡς ἀληθῶς κάρηνα. Οὐτῷ δὲ, ὦ Αἰακὲ, τίς ἐστι; ΑἰΑΚ. Κῦρὸς ἐστιν. Οὐτῷ δὲ Κροῖστος· ὁ δ' ὑπὲρ αὐτὸν Σαρδανάπαλος· ὁ δ' ὑπὲρ τέττας, Μίδας· ἐκεῖνῳ δὲ Ξέρξης. ΜΕΝ. Εἰπά σε, ὦ κάθαρμα, ἡ Ἑλλὰς ἐφρίλε ζευγνῦντα μὲν τὸν Ἑλλήσ- 15 ποτον, (b) διὰ δὲ τῶν ὄρεων πλεῖν ἐπιθυμῶντο;—(c) Οἷος δὲ κ'

(a) ἀμενηνὰ.] Πάντες δ' εἰσὶν ὅμως νεκρῶν ἀμενηνα κάρηνα. Hom.

(b) διὰ δὲ τῶν ὄρεων.] After Xerxes had invaded Greece, with an army (as Justin relates) of ten hundred thousand men, he cut a channel across the neck of the peninsula, upon which mount Athos stands, in Macedonia, that he might have it to say, he sailed over, or through, mountains.

(c) Οἷος.] *What a vile wretch.*

ὁ Κροῖσός ἐστι; Τὸν Σαρδανάπαλον δὲ, ὦ Αἰακὲ, παλάξαι μοι κατὰ  
 κόρῃς ἐπίτρεψον. ΑἰΑΚ. Μηδαμῶς· διαθρύψεις γὰρ αὐτῷ τὸ  
 κρανίον γυναικεῖον ὄν. ΜΕΝ. Οὐκ ἔν, ἀλλὰ προσπίύξομαί γε  
 5 ΜΕΝ. Νῆ Δία γε. ΑἰΑΚ. Πρῶτον ἑτὸς σοι ὁ Πυθαγόρας ἐστὶ.  
 ΜΕΝ. Χαῖρε, ὦ (a) Εὐφορβε, (b) ἢ Ἀπολλον, ἢ ὁ, τι ἂν ἐθέλῃς.  
 ΠΥΘ. Νῆ, καὶ σύ γε, ὦ Μένιππε. ΜΕΝ. Οὐκ ἔτι (c) χρυσῆς ὁ  
 μηρός ἐστὶ σοι; ΠΥΘ. Οὐ γάρ. Ἀλλὰ φέρείδω, εἴ τι σοι ἐδάδιμον

(a) Εὐφορβε.] Pythagoras held that the souls of men, after  
 a certain time spent in hell, returned to life again, and passed  
 into a new set of bodies. As a proof of this, he affirmed  
 that he himself had been Euphorbus, at the siege of Troy ;  
 and, to prove it, said he knew the shield of that warrior,  
 which he saw hung up in one of the Grecian temples.

(b) ἢ Ἀπολλον.] He was of so beautiful a person, that his  
 scholars used to call him the Hyperborean Apollo. Diog.  
 Laert. Lib. viii. Segm. 2. Lucian calls him by these names,  
 in derision of his vanity, in having endeavoured to pass for  
 these persons. But it was not so much vanity, as a sort of  
 pious fraud in him; because he thereby proposed the re-  
 formation of men; as will appear by the next note. This  
 shews us the necessity there was of a real Divine Reformer.

(c) χρυσῆς ὁ μηρός.] Ælian says that Pythagoras shewed  
 his golden thigh, at the public games of Crotona; and that  
 he was seen, that very day, at Metapontum, another city of  
 Italy. Apollonius, too, relates the same facts; but neither  
 gives us any account of the grounds of this fable of his  
 golden thigh. See Ælian. Lib. ii. cap. 26. and Apollon. de  
 Mirabil.

If I may guess at the foundation of all these strange things,  
 I should be apt to think that, as Pythagoras was engaged  
 in reforming the Crotonians and Metapontines, two cities  
 entirely sunk in luxury and debauchery, the better to enforce  
 his new laws, and to give them an extraordinary sanction,  
 he continued to pass for a very wonderful person, or, rather,  
 something more than man. His great skill in mathematics,  
 too, by which he passed with some for a conjuror, might  
 have contributed to establish this notion of him.

ἡ σῆρα ἐχει. MEN. Κυάμεις, ᾧ ἔγαθέ. "Ως (a) ἔ τῆτό σοι  
 ἐδώδιμον. ΠΥΘ. Δὸς μόνον ἄλλα παρὰ νεκροῖς (b) δόγματα.  
 Ἐμαθον γάρ, ὡς ἔδὲν ἴσον κύαμοι καὶ (c) κεφαλαὶ τοκῶν ἐνθάδε.

(a) ἔ τῆτό σοι ἐδώδιμον.] Pythagoras did not allow the eating of any living creature, but would have men live upon all wholesome vegetables, except beans. Many fabulous reasons are given for his forbidding the eating of these: such as, that they resemble the human parts of generation: that their stalks are like the gates of hell, because they have a thorough passage, or one continued tube within them: that, if you expose them, boiled, for a certain number of nights, to the moon, they will turn to blood. Diog. Laërt. in Pythag. and Lucian in Βίων Πράξ. But the true reason, probably, was that given by Cicero: "Ex quo etiam  
 "Pythagoricis interdictum putatur, ne Fabâ vescerentur,  
 "quòd habet inflationem magnam is cibus, tranquillitati  
 "mentis, vera quærenti, contrariam." Lib. de Divinat. Several also are of opinion that, under Pythagoras's precept, about beans, was couched advice to his scholars, that they should not endeavour to become Κυαμεύται, *Fabis electi* (for it was usual to elect magistrates with beans); that is, that they should not subject themselves to the evils of ambition. See Xen. Apom., Demosth. Scholiast. in Orat. cont. Timocrat. & Plut. in Puer. Educat.

(b) δόγματα.] *The opinions* of the Philosophers were, peculiarly, so called.

(c) κεφαλαὶ τοκῶν.] Κεφαλῇ, as Stephanus shews, hath been used as a term in anatomy, signifying the *extremity* of a bone, or other part. "Item (says he) superior in testiculo pars κεφαλὴ ὀρχέως dicitur, inferior πύθμην."—Now, as there is no account, at least that I can find, that Pythagoras thought beans more like the parts of generation of parents than those of children, but that they resembled such parts in general, I am apt to think that Lucian must have writ it κεφαλαὶ ὀρχέων. For, where has κεφαλῇ, by itself, ever signified *testiculus*? And, if it had, why should Lucian alter, or limit, the doctrine of Pythagoras, who forbade the eating of beans, not because they resembled the parts of generation in parents only, but those in all human, or perhaps, living, creatures? Τοκῶν is put for τοκῶν, Ionice.

- ΑΙΑΚ. Οὐτὸν δὲ Σόλων ὁ Ἐξηκесίδης, καὶ Θαλῆς ἐκείνους· καὶ παρ' αὐτὰς, Πιττακὸς, καὶ οἱ ἄλλοι. (a) Ἐπὶ αὐτὰς δὲ πάντες εἰσὶν, ὡς ὀρέας. ΜΕΝ. Ἄλυποι ἔσσι· ὦ Αἰακὲ, μόνοι, καὶ φαιδρὸι τῶν ἄλλων. Ὁ δὲ σποδὲς πλέως, ὥσπερ ἐγκρυφίας ἄρτε, ὁ ταῖς φλυκταίναις ὄλθῃ
- 5 (b) ἐξηνηκῶς, τίς ἐστιν; ΑΙΑΚ. Ἐμπεδοκλῆς, ὃ Μένιππε, ἡμῖς φθῇ ἀπὸ τῆς Αἵτης παρών. ΜΕΝ. Ὡ (c) χαλκόπε βέλτις, τί παθὼν σεαυτὸν ἐς τῆς (d) κρατῆρας ἐνέβαλες; ἘΜΠ. (e) Μελαγχολία τίς, ὃ Μένιππε. ΜΕΝ. Οὐ μὰ Δία, ἀλλὰ κενοδοξία, καὶ τύφθῃ, καὶ πολλή (f) κόρυζα. Ταῦτά σε ἀπηνθράκωσεν αὐταῖς
- 10 κρηπῖσιν ἐκ ἄξιον ὄντα. Πλὴν ἀλλ' ἔδεν σε τὸ σόφισμα ὥνησεν· ἐφωρέαθης γὰρ τεθνεώς.—Ὁ Σωκράτης δὲ, ὢ Αἰακὲ, πῶς ποτε ἄρᾳ ἐστί; ΑΙΑΚ. Μετὰ Νέστορος καὶ (g) Παλαμῆδους ἐκείνους ληρεῖ τὰ

(a) Ἐπὶ αὐτὰς.] *The seven wise men of Greece.* The four, not mentioned here, were Chilo, Bias, Periander, king of Corinth, and Cleobulus.

(b) ἐξηνηκῶς.] *Who hath broke-out* with blisters. A metaphor, from the *breaking out* or *budding* of trees or flowers.

(c) χαλκόπε.] See your dictionary, for Empedocles.

(d) κρατῆρας.] Κρατῆρ, properly, signifies a *cup*. The caverns of the burning mount Ætna were, in Greek, called Κρατῆρες.

(e) Μελαγχολία τίς.] After Menippus had asked, τί παθὼν, it is odd that Empedocles should answer in this nominative case. But, perhaps, it is natural, in a cursory discourse, not to be, upon all occasions, so very exact as to answer, directly, in the case of the question: or, perhaps, the speaker, here, meant to say, Μελαγχολία τίς ἦν “It was some madness.”

(f) κόρυζα.] Stephanus shews, from Galen, that all the old physicians used to call, τὸ διὰ τῶν ῥινῶν ἐκκρινόμενον ὑγρὸν λεπτόν, *the thin fluid secreted through the nostrils* by the name of κόρυζα. We often see madmen and idiots troubled with this defluxion; whence we call them *drivellers*; and hence, I suppose, the Greeks gave the name of κόρυζα, or *drivelling*, to madness.

(g) Παλαμῆδους.] Socrates, upon his trial, spoke thus to the Athenian judges: “If death be but a journey hence to another place, and it be true, what is reported, that all who died are there, what greater good, judges, can befall a man, than there to converse with those just judges,

πολλά. MEN. Ὅμως ἐξελόμεν ἰδεῖν αὐτὸν, εἶπε ἐνθάδε ἐστίν.  
 ΑΙΑΚ. Ὅρῳς τὸν φαλακρόν; MEN. Ἀπαντες φαλακροὶ εἰσιν  
 ὥσε πάντων ἂν εἴη τὸτο τὸ γνῶρισμα. ΑΙΑΚ. Τὸν σιμόν λέγω.  
 MEN. Καὶ τῷθ' ὅμοιον· σιμοὶ γὰρ ἅπαντες. ΣΩΚΡ. Ἐμὲ ζητεῖς,  
 ὦ Μένιππε; MEN. Καὶ μάλα, ὦ Σώκρατες. ΣΩΚΡ. Τί τὰ ἐν 5  
 Ἀθήναις; MEN. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι. Καὶ τὰ  
 γε σχήματα αὐτὰ, καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄκροι φιλό-  
 σοφοι μάλα (a) πολλοί. Τὰ δ' ἄλλα ἰώρακας, οἶμαι, οἷον ἦκε  
 παρὰ σοὶ (b) Ἀρίστιππον, καὶ Πλάτων αὐτός· ὁ μὲν ἀποπνέων μύρξ,  
 ὁ δὲ τὸς ἐν Σικελίᾳ τυράννης (c) θεραπεύειν ἐκμαθῶν. ΣΩΚΡ. 10

“ Minos, Æacus, and Rhadamanthus, and with Palamedes,  
 “ or Ajax, or any other who hath died by an unjust judg-  
 “ ment?” Plat. in Apolog.

I think it somewhat probable, then, that Lucian, here, placing Socrates in the particular company of Nestor, a righteous man, and of Palamedes, who had suffered by a false accusation, is a kind of a gibe upon the above passage in Plato; as if he made Æacus (when Menippus had asked him for Socrates) to say, “O! yonder he is, to be sure, “ comforting himself with Nestor and Palamedes, his “ fellow-sufferers, whose company he so much longed for.”

(a) πολλοί.] Immediately after this πολλοί, the MS goes on thus: ΣΩΚΡ. Μάλα πολλές ἰώρακα. MEN. Ἀλλ' ἰώρακας, οἶμαι, οἷος ἦ παρὰ σοὶ Ἀρίστιππος, καὶ Πλάτων αὐτός, ὁ μὲν, &c. Græc.

(b) Ἀρίστιππος.] This philosopher (if he deserves that name) held that the gross pleasures of the body were the *summum bonum*.

(c) θεραπεύειν ἐκμαθῶν.] Plato went thrice to Sicily. First, to see the wonders of the burning Ætna; at which time he incurred the displeasure of the tyrant Dionysius the elder, by telling him that his words *τυρραννιῶσιν*, savoured of tyranny; for which he would have been put to death, but for the generous and humane Dion, brother-in-law to the tyrant. His second expedition was to take possession of some lands promised him by Dionysius the younger, in which he was to make an experiment of that famous form of government which he hath left us in his works: but Dionysius broke his word with him: upon which, it was

- Περὶ ἑμῶν δὲ τί φρονέουσιν; MEN. Εὐδαίμων, ὃ Σώκρατες, ἀνδραγωγέων  
εἰ τάγε τοιαῦτα. Πάντες, ἔν σε θαυμάσιον οἶονται ἄνδρα γεγενῆ-  
σθαι, καὶ πάντα ἐγνωκέναι (a) ταῦτα, (δεῖ γὰρ, οἶμαι, τὰ ληθῆς λέγειν)  
ἔδὲν εἰδόντα. ΣΩΚΡ. (b) Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτὸς;  
5 οἱ δὲ, εἰρωνεῖαν. ποιοτὸ τὸ πρᾶγμα εἶναι MEN. Τίνες δὲ ἑτοί εἰσιν  
οἱ περὶ σέ; ΕΩΚΡ. Χαρμίδης, ὃ Μένιππε, καὶ Φαῖδρος, καὶ ὁ τῷ  
Κλεινίᾳ. MEN. Εὖγε, Σώκρατες, ὅτι πάντα ὕδα μέτει τὴν σεαυτῷ  
τέχνην, καὶ ἐκ ὀλιγοφροσύνης τῶν καλῶν. ΣΩΚΡ. Τί γὰρ ἄν ἄλλο ἢ διον  
πράττοιμι; Ἀλλὰ πλεονέκῃ ἡμῶν κατὰ κεῖσο, εἰ δοκεῖ. MEN. Οὐ,  
10 μὰ Δί', ἐπὶ τὸν Κροῖστον γὰρ καὶ Σαρδανάπαλον ἄπειμι, πλεονέκῃ οἰκή-  
σων αὐτῶν. Ἔοικα γενέσθαι ἐκ ὀλίγα γελάσσειν, οἰμωζόντων ἐκείνων.  
ΑΙΑΚ. Καγὼ ἤδη ἄπειμι, μὴ καὶ τις ἡμᾶς νεκρῶν λάθῃ διαφυγῶν.  
Τὰ πολλὰ δ' ἐσαῦθις ὄψει, ὃ Μένιππε. MEN. Ἀπὸ. Καὶ  
ταυτὶ γὰρ ἱκανά, ὃ Αἰακέ.

thought, he put Dion and Theotas upon dethroning him. It is, at least, certain, that he was obliged to a letter, which the philosopher Archytas wrote to Dionysius, in his favour, for his escape from Sicily and this second tyrant. The third time he went to make up matters between Dion, then much suspected at court, and Dionysius, who still had a veneration for Plato: but, failing in this, he soon returned home. Diogenes Laërtius, Lib. iii. S. 18, in substance, gives us the above account; in which we see rather the contrary of any servile attendance upon the tyrants of Sicily; so that Lucian, here, probably, takes an injurious and saucy liberty with the divine Plato's character.

(a) ταῦτα.] *These things*, which we now see, here in hell. Socrates was wont to say, that a dæmon or genius signified, beforehand, to him, what was to come: "Ἐλεγε δὲ καὶ προσμαί-  
νειν τὸ δαιμόνιον τὰ μέλλοντα αὐτῷ. Diog. Laërt. Lib. ii. Seg. 32. Which notion is what Menippus, here, pretends to ridicule.

(b) Καὶ αὐτὸς ἔφασκον.] The Delphian oracle pronounced Socrates, the wisest of men: which, after much enquiry, he himself discovered to be true, in this respect only, that he alone had found out that he knew nothing. And this he often declared. See Plat. in Apolog.



## ΔΙΑΛ. κδ'. Μένιππος καὶ Κερβερεός.

Lucian's death of Socrates.

MEN.—ὦ Κέρβερε, (συγγενὲς γὰρ εἰμί σοι, κύων καὶ αὐτὸς ὢν) εἰπέ μοι πρὸς τῆς Στυγὸς, οἷόν τ' ἦν ὁ Σωκράτης, ὅποτε κατῆι πρὸς ὑμᾶς. Εἰκὸς δὲ σε Θεὸν ὄντα, μὴ ὑλακτεῖν μόνον, ἀλλὰ καὶ ἀνθρωπικῶς φθέγγεσθαι, ἐτότ' ἐθέλοις. ΚΕΡΒ. Πόρρωθεν μὲν, ὦ Μένιππε, παντάπασιν ἐδόκει ἀτρέπῃ προσάπασιν προσιέναι, καὶ ἐπ' αὐτῷ δεδιέναι τὸν θάνατον δοκῶν, καὶ τῷτ' ἐμφῆναι (a) τοῖς ἔξω τῷ σομῖς ἐσῶσιν ἐθέλων. Ἐπεὶ δὲ κατέκυψεν εἰς τὴν χάσματον, καὶ εἶδε τὸν Ζόφον, καὶ γὰρ ἔτι διαμέλλοντα αὐτὸν (b) δακῶν τῷ κωνεῖῳ, κατέσπασα τῷ ποδὶ, ὥσπερ τὰ βρέφη (c) ἐκώκυε, καὶ τὰ αὐτῷ παῖδιά αὐδύρετο,

(a) τοῖς ἔξω.] *To the world.*

(b) κωνεῖῳ δακῶν.] The representing Socrates lingering in great fear, at the entrance of hell, till Cerberus comes and drags him down by the foot, is a natural allegory, signifying that Socrates was very loth to quit this life, and did still put off his departure, till, at length, death seized him fast, and hauled him away, in spite of him. Yet, I cannot but think that Cerberus breaks through this allegory, when, in his private capacity of a dog, he says, he bit Socrates with hemlock; for this seems strained and unnatural. However, it is reconcileable to sense, by taking Cerberus, when he says, κωνεῖῳ δακῶν, for death; because death may, indeed, be naturally said to seize Socrates κωνεῖῳ, with the hemlock, or the juice of hemlock, which was the poison he had drank. Κώνειος is reckoned to be rather a sort of plant, like our hemlock.

(c) ἐκώκυε.] I know no account of Socrates's death of near such authority as that given by his scholar Plato; in which that philosopher appears with such intire resignation, exalted courage, and majesty of reason, that I think Lucian (who also could not possibly have a better account) a most affected, injurious, and envious traducer, for treating his character with this indignity. His dying, as he did, seems a strong argument that he was (as some eminent Christians allow him to be) inspired: for scarce any thing, less than the con-

καὶ παντοῖος ἐγένετο. MEN. Οὐκ ἔν σοφιστῆς ὁ ἄνθρωπος ἦν, καὶ ἐκ ἀληθῶς κατεφρόνει τῶ πράγματι; KEPB. Οὐκ. Ἀλλ' ἐπεὶ περ ἀναγκαῖον αὐτὸ εἶδεν, κατεθρασύνετο, ὡς δὴθεν ἐκ ἄκων πεισόμενος, ὁ πάντως ἔδει παθεῖν, ὡς θαυμάσονται οἱ θεαταί. Καὶ ὅλως, περὶ  
 5 πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἕως τῶ σομίσ τολμηροί, καὶ ἀνδρείοι, τὰ δ' ἐνδοθεν, (a) ἔλεγχος ἀκριβοῦς. MEN. Ἐγὼ δὲ πῶς σοί κατεληλυθέναι ἔδοξα; KEPB. Μόνος, ὦ Μένιππε, ἀξίως τῶ γένους, καὶ Διογένης πρὸς σὲ· ὅτι μὴ ἀναγκαζόμενοι ἐσθνεῖτε, μηδ' ὀθόμενοι, ἀλλ' ἐθελῶσιοι, γελῶντες, οἰμώζειν παρὰ γέλασιν  
 10 ἅπασιν.

stancy, cheerfulness, and hopes, of a martyr, appears in his behaviour.

(a) ἔλεγχος.] This word, in the masculine gender, as here, signifies *a proof*; in the neuter, *a scoundrel*.

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ΔΙΑΛ. κεί. Χάρωνος καὶ Μενίππου.

A scuffle between Charon and Menippus, about the ναῦλον, or ferry-piece.

ΧΑΡ.—Ἀπόδος, ὦ κατάρτα, τὰ πορθμῖα. MEN. Βόα, εἰ τῆτό σοι ἦδον, ὦ Χάρων. ΧΑΡ. Ἀπόδος, φημί, ἀνδ' ὅν σε διεπορθευσάμεν. MEN. Οὐκ ἂν λάβοις παρὰ τῶ μὴ ἔχοντος. ΧΑΡ. Ἐστὶ δὲ τις ὄβολον μὴ ἔχων; MEN. Εἰ μὲν καὶ ἄλλός τις, ἐκ οἶδα· ἐγὼ δὲ, ἐκ ἔχω. ΧΑΡ. Καὶ μὴν ἄγξω σε νῆ τὸν Πλέτωνα, ὦ μισαρεῖ, ἢ μὴ ἀποδοῦς. MEN. Καγὰ τῷ ξύλῳ (b) σὲ πατάξας, διαλύσω τὸ κρανίον. ΧΑΡ. (c) Μάτην ἐν ἔσθ' πεπλευκῶς τοσούτον πλῆν;

(b) σὲ.] MS. Grav.

(c) Μάτην, &c.] Gravius says, the sense here is, "Then you shall, to no purpose, have made this so great a passage, since you have not brought your ferry-penny." As if (I suppose) even his having gotten over should still not avail him.

MEN. Ὁ Ἑρμῆς ὑπὲρ ἐμῶ σοι ἀποδότην, ὅς με παρῆδωκέ σοι.  
 EPM. Νῆ Δία ὀναίμεν, εἰ μέλλω γε καὶ ὑπερεκλίνειν τῶν νεκρῶν.  
 XAP. Οὐκ ἀποσῆσομαι σε. MEN. Τέττε γε ἕνεκα νεωλκήσας τὸ  
 πορθμεῖον, παρᾶμινε· πλὴν ἀλλ' ὅ γε μὴ ἔχω, πῶς ἂν λάβοις;  
 XAP. Σὺ δ' ἐκ ἡδεις ὥς κομίζειν δέον; MEN. Ἦδειν μὲν, ἐκ 5  
 εἶχον δέ. Τί ἔν; Ἐχρῆν διὰ τῆτο μὴ ἀποθανεῖν; XAP. Μόνος ἔν  
 αὐχῆσεις προῖκα πεπλευκέναι; MEN. Οὐ προῖκα, ᾧ βέλτισε·  
 καὶ γὰρ ἠνίλησα, καὶ τῆς κόπης ἐπελαβόμην, καὶ ἐκ ἑκλαιον μόνος τῶν  
 ἄλλων ἐπιβατῶν. XAP. Οὐδὲν ταῦτα πρὸς τὰ πορθμῖα. Τὸν  
 ὁβολὸν ἀποδῆναί σε δεῖ· ἐ γὰρ θίμεις ἄλλως γενέσθαι. MEN. 10  
 Οὐκ ἔν ἀπάγαγέ με αὖτις εἰς τὸν βίον. XAP. Χαρίεν λέγεις, ἵνα  
 καὶ πληγὰς ἐπὶ τέττω παρὰ τῷ Αἰακῷ προσλάβω. MEN. Μὴ  
 ἐνόχλει ἔν. XAP. Δεῖξον τί ἐν τῇ πῆρᾳ ἔχεις. MEN. (a) Θέρ-  
 μης, εἰ θέλεις, καὶ τῆς Ἐκάτης τὸ δαῖπνον. XAP. Πόθεν τῆτον ἡμῖν,  
 ᾧ Ἑρμῆ, τὸν κύνα ἡγάγεις; Οἶα δὲ καὶ ηλάλει παρὰ τὸν πλῆν, τῶν 15  
 ἐπιβατῶν ἀπάντων καταγελῶν, καὶ ἐπισκώπτων, καὶ μόνος ἄδων,  
 οἰρωζόντων ἐκείνων; EPM. Ἀγνοεῖς, ᾧ Χάρων, ὁποῖον ἄνδρα  
 διεπόρθημευσας; ἐλεύθερον ἀκριβῶς, καὶ δένος αὐτῷ μέλει. Οὗτός  
 ἐστὶν ὁ Μένιππος. XAP. Καὶ μὴν ἂν σε λάβω πατέ. MEN. Ἄν  
 κόρης, ᾧ βέλτισε—δὲς δὲ ἐκ ἂν λάβοις.

20

But, a friend thinks that this interpretation of *Grævius* enfeebles the sentiment, and is unnatural, and that the true sense certainly is: "And so you shall have made so great a voyage *gratis*." Which is the received sense.

(a) Θέρμης, &c.] See the notes upon the 8th dialogue.

### ΔΙΑΛ. κς'. Διογένης καὶ Μανυσάλῃς.

The vanity of Mausolus's monument, which was one of the seven wonders of the world.

ΔΙΟΓ.—Ω Καρ, ἐπὶ τίνι μέγα φρονεῖς, καὶ πάντων ἡμῶν προτι-  
 μάσθαι ἀξιοῖς; ΜΑΥΣ. Καὶ ἐπὶ τῇ βασιλείᾳ μὲν, ᾧ Σίνωπεύ, ὅς  
 ἑβασίλευσα Καρίας μὲν ἀπάσης, ἥρξα δὲ καὶ Λυδῶν ἐνίαν καὶ νήσους  
 δὲ τινὰς ὑπηγαγόμην, καὶ ἄχρι Μιλήτης ἐπέβην, τὰ πολλὰ τῆς Ιωνίας

κατασφίγγειν. Καὶ καλὸς ἦν, καὶ μέγας, καὶ ἐν πολέμοις καλὴ-  
 εὐρός. Τὸ δὲ μέγιστον, ὅτι ἐν Ἀλικαρνασσῶ μνήμα παμμέγεθες ἔχω  
 ἐπικείμενον, ἡλίκον ἔκ ἄλλῃ νεκρὸς, ἀλλ' ἐδὲ ὕτως ἐς κάλλῃ  
 ἔξησκημένον, ἵππων καὶ ἀνδρῶν ἐς τὸ ἀκριβοῦστατον εἰκασμένων λίθῃ τῇ  
 5 καλλίστῃ οἷον ἐδὲ νεῶν εὐρητὶς ἂν ῥαδίως. Οὐ δοκῶ σοι δικαίως ἐπὶ  
 τέτοις μέγα φρονεῖν; ΔΙΟΓ. Ἐπὶ τῇ βασιλείᾳ φης, καὶ τῷ κάλλει,  
 καὶ τῷ βάρει τῶ τάφῃ; ΜΑΥΣ. Νὴ Δί' ἐπὶ τέτοις. ΔΙΟΓ. Ἀλλ',  
 ὦ καλὲ Μάυσωλε, ἔτε ἡ ἰσχὺς ἔτι σοι ἐκείνη, ἔτε ἡ μορφή πάρεσιν.  
 Εἰ γὰρ τινα ἐλοίμεθα δικαστὴν εὐμορφίας περὶ, ἔκ ἔχω εἰπεῖν τίνῃ  
 10 ἕνεκα τὸ σὸν κρανίον προτιμηθεῖν ἂν τῷ ἐμῷ. Φαλακρὰ γὰρ ἄμφω,  
 καὶ γυμνά, καὶ τὲς ὀδόντας ὁμοίως προφαίνομεν, καὶ τὲς ὀφθαλμοὺς  
 ἀφρῆμαθα, καὶ τὰς ῥίνας ἀποσεσιμώμεθα. Ὁ δὲ τάφῃ, καὶ οἱ  
 πολυτελεῖς ἐκεῖνοι λίθοι, Ἀλικαρνασσεῦσι μὲν ἴσως εἶεν ἐπιδοικνυ-  
 σθαι, καὶ φιλοτιμεῖσθαι πρὸς τὲς ξένας, ὡς δὴ τι μέγα οἰκοδόμημα  
 15 αὐτοῖς ἐστὶ· σὺ δὲ, ὦ βέλτιτε, ἔχ ὁρῶ ὅ, τι ἀπολαύεις αὐτῶ, πλὴν  
 εἰ μὴ τέτο φης, ὅτι μᾶλλον ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικούτοις λίθοις  
 κειζόμεν. ΜΑΥΣ. Ἀνόητα ἦν μοι ἐκεῖνα πάντα, καὶ ἰσότημῃ  
 ἔσαι Μκύστωλ καὶ Διογένης; ΔΙΟΓ. Οὐκ ἰσότημῃ, ὦ γενναῖότατε.  
 Μκύστωλος μὲν γὰρ οἰμώζεται, μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς  
 20 εὐδαιμονοῦν οἶτο. Διογένης δὲ καταγελάσεται αὐτῷ. Καὶ τάφον  
 εἰ μὲν ἐν Ἀλικαρνασσῶ ἐρεῖ ἑαυτῷ ὑπὸ Ἀρτεμισίας τῆς (α) γυναικὸς  
 καὶ ἀδελφῆς κατετκευασμένον· ὁ Διογένης δὲ, τῷ μὲν σώματος εἰ καὶ  
 τινα τάφον ἔχει, ἔκ οἶδεν, ἐδὲ γὰρ ἔμελεν αὐτῷ τέτῃ. Λόγον δὲ,  
 τοῖς ἀρίστοις περὶ αὐτῷ καταλέλοιπεν, ἀνδρὸς βίον βεβιωκῶς, ὑψηλό-  
 25 τερον, ὢ Κερῶν ἀνδραποδίσατε, τῷ σὲ μνήματος, καὶ ἐν (b) βεβαιωτέρῃ  
 χωρίῳ κατετκευασμένον.

(a) γυναικὸς καὶ ἀδελφῆς.] Some of the heathen kings, pleading the fabulous example of Jupiter and Juno, usurped the privilege of an incestuous and abominable marriage with their own sisters; I suppose, to confine their wealth and interest within their own families.

(b) βεβαιωτέρῃ χωρίῳ.] That is, in the esteem of mankind.

ΔΙΑΛ. κζ'. Νιρέως, Θερσίτης, καὶ Μενίππε.

The vanity of beauty.

NIP.—'Ιδὲ δὴ, Μένιππος ἔτοσὶ δικάσει πότερος εὐμορφότερός  
 ἔστιν. Εἰπὲ, ᾧ Μένιππε, καλλίων σοὶ δοκῶ; MEN. Τίνες δὲ καὶ  
 ἔσε; Πρότερον, οἶμαι, χρὴ γὰρ τῷτο εἰδέναι. NIP. Νιρέως καὶ  
 Θερσίτης. MEN. Πότερος ὁ Νιρέως, καὶ πότερος ἔν ὁ Θερσίτης;  
 Οὐδέπω γὰρ τῷτο δῆλον. ΘΕΡΣ. Ἐν μὲν ἤδη τῷτ' ἔχω, ὅτι ὁμοίος 5  
 εἰμὶ σοὶ, καὶ ἔδεν τηλικῷτον διαφέρεις, ἡλίκον σε Ὅμηρος ἱκεῖνος ὁ  
 ὁ τυφλὸς ἐπηνεσεν, ἀπάντων εὐμορφότατον προσειπών· ἀλλ' ὁ φοβὸς  
 ἐγὼ, καὶ ψεδνός, ἔδεν χείρων ἐφάνην τῷ δικάσῃ. (a) "Ὡρα δέ σοι, ᾧ  
 Μένιππε, ὄντινα καὶ εὐμορφότερον ἦγῃ. NIP. Ἐμὲ τὸν Ἀγλαΐας καὶ  
 Χάρουπος, ὅς κάλλιστος ἀνὴρ ὑπὸ Ἰλίον ἦλθον. MEN. Ἀλλ' ἐχί 10  
 καὶ ὑπὸ γῆν, ὡς οἶμαι, κάλλιστος ἦλθες· ἀλλὰ τὰ μὲν ὅσα ὁμοία· τὸ  
 δὲ κρανίον, ταύτῃ μόνον ἄρα διακρίνοιτο ἀπὸ τῆ Θερσίτη κρανίῳ, ὅτι  
 εὐδρυπλὸν τὸ σόν· ἀλαπαδὸν γὰρ αὐτὸ, καὶ ἐκ ἀνδρῶδες ἔχεις. NIP.  
 Καὶ μὴν ἔρε Ὅμηρον, ὁποῖον ἦν, ὅποτε συνεστράτευον τοῖς Ἀχαιοῖς.  
 MEN Ὀνειράτά μοι λέγεις. Ἐγὼ δὲ ἄ βλέπω, καὶ νῦν ἔχεις 15  
 ἡκεῖνα δὲ οἱ τότε ἴσασιν. NIP. Οὐκᾶν ἐγὼ ἐπ' αὐτὰ εὐμορφότερός  
 εἰμι, ᾧ Μένιππε; MEN. Οὔτε σὺ, ἔτε ἄλλῳ εὐμορφῷ· ἴσο-  
 τιμία γὰρ ἐν αἵδε, καὶ ὁμοιοὶ ἅπαντες. ΘΕΡΣ. Ἐμοὶ μὲν καὶ τῷτο  
 ἱκανόν.

(a) "Ὡρα δέ σοι.] Grævius hath it, "Ὡρα δὲ σὺ, See, or,  
 consider you; and quotes a manuscript for the amendment;  
 which seems a very good one, because, as the text here  
 stands, λέγειν is oddly understood: for I doubt, whether,  
 in any Greek author, it be understood in the same man-  
 ner.

ΔΙΑΛ. κη'. Μενίππυς καὶ Χείρωνος.

Contentment necessary in all circumstances.

MEN.—Ἦκιστα, ὦ (a) Χείρων, ὡς Θεὸς ὢν ἐπιθυμήσεις ἀποθανεῖν. ΧΕΙΡ. Ἀληθῆ ταῦτ' ἤκιστας, ὦ Μένιππε. Καὶ τίθηκα, ὡς ὄρεαι, ἀθάνατος εἶναι δυνάμενος. MEN. Τίς δέ σε ἔρωσ τῆ θανάτου ἔσχεν, ἀνέρας τοῖς πολλοῖς χρήματος; ΧΕΙΡ. Ἐρῶ πρὸς σε ἐκ ἀσύνετον ὄντα. Οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν τῆς ἀθανασίας. MEN. Οὐκ ἡδὺ ἦν ζῶντα ὄρεν τὸ φῶς; ΧΕΙΡ. Οὐκ, ὦ Μένιππε. Τὸ γὰρ ἡδὺ ἔγωγε ποικίλον τί καὶ ἐχ' ἀπλὴν ἡγῆμαι εἶναι. (b) Ἐγὼ

(a) Χείρων.] Chiron was a centaur; for, when his father, Saturn, was making love to his mother Phillyra, the daughter of Oceanus, and his wife Ops was coming upon them, Saturn quickly changed himself into a horse, and so begat Chiron, partly man, and partly horse. During his youth, he kept in the woods, and there made himself master of the virtues of herbs, from whence he gave rise to the art of healing. At length, one of Hercules's poisoned arrows, happening to drop upon his foot, gave him such torturing pain, that, though, from his parents, he was immortal, yet he begged the gods would favour him with death. *Steph.* But, as his request is here ridiculed by Lucian, as proceeding only from his want of contentment, it is probable that some other fable (not come down to us) went of him, in which he was represented as he is in this dialogue; and that to shew that this life is not the place to be perfectly happy in. But Lucian would turn it to its own use.

(b) Ἐγὼ δὲ ζῶν.] I own I cannot make grammar of this sentence, down to αὐτῶν inclusive, unless I be allowed to change ἀκολυθῆντα to ἡκολυθῆντο, and to include some of the words in a parenthesis, as follows: Ἐγὼ δὲ ζῶν αἰεὶ, καὶ ἀπολαύων τῶν ὁμοίων, ἡλίου, φωτός, τροφῆς (αἱ ὧραι δὲ αὐταὶ, καὶ τὰ γιγνόμενα ἅπαντα, ἐξῆς ἑκάστον, ὥσπερ ἡκολυθῆντο θάτερον θατέρω) ἐνεπλήσθη γὰρ αὐτῶν.—I translate this sentence according to this reading; but, lest I should be thought to substitute my own meaning for a better, take the words of the other translation, and

δὲ ζῶν αἰεὶ, καὶ ἀπολαύων τῶν ὁμοίων, ἡλίκ, φωτὸς, τροφῆς, (καὶ ὥραι δὲ αὐταί, καὶ τὰ γιγνόμενα ἅπαντα, ἐξῆς ἑκάστον, ὥσπερ ἀκολουθῶντα θάτερον θάτερον) ἐνεπλήσθην γὰρ αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ αἰεὶ, ἀλλὰ καὶ ἐν τῷ μετασχεῖν ὅλως, τὸ τερπνὸν ἦν. MEN. Εὖ λέγεις, ὦ Χείρων. Τὰ ἐν ἄθῃ δὲ πῶς φέρεται, ἀφ' ἧς προελόμεν αὐτὰ ἦκεις ; 5  
 ΧΕΙΡ. Οὐκ ἀηδῶς, ὦ Μένιππε· ἡ γὰρ ἰσοτομία πάνυ δημοτικόν, καὶ τὸ πρᾶγμα ἑδὲν ἔχει τὸ διάφορον ἐν φωτὶ εἶναι, ἢ ἐν σκότῃ. Ἄλλως τε, οὐδὲ διψῆν, ὥσπερ ἄνω, ἔτε πεινῆν δεῖ, ἀλλ' ἀνεπιθεῖς τέτῳ ἅπαντων ἐσμέν. MEN. Ὅρα, ὦ Χείρων, μὴ (α) περιπίπτῃς σεαυτῷ, καὶ ἐς τὸ αὐτό σοι ὁ λόγος περισῇ. ΧΕΙΡ. Πῶς; τῆτο φῆς ; MEN. 10  
 (b) Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὅμοιον αἰεὶ καὶ ταὐτὸν ἐγένετό σοι προσκορῆς, καὶ ἐνταῦθα ὅμοια ὄντα, προσκορῇ ὁμοίως ἂν γένοιτο, καὶ δεήσει μεταβολήν γε ζητεῖν τινα, καὶ ἐντεῦθεν ἐς ἄλλον βίον, ὅπερ οἶμαι ἀδύνατον. ΧΕΙΡ. Τί ἔν ἂν πάθοι τις, ὦ Μένιππε ; MEN. Ὅπερ, οἶμαι, καὶ φασί, συνετὸν ὄντα ἀρέσκεσθαι, καὶ ἀγαπᾶν τοῖς παρῆσι, 15 καὶ μηδὲν αὐτῶν ἀφόρητον οἶεσθαι.

compare them with the text, which I have left as I found it:  
 “ Verum, cum ego semper viverem, iisdemque fruerer sole,  
 “ luce, cibo, tum horæ eadem recurrerent, reliqua item om-  
 “ nia, quæcunque contingunt in vita, reciproco quodam orbe  
 “ redirent, atque aliis alia per vices succederent ; satietas vi-  
 “ delicet eorum me cepit.

The natural signification of ὥρα is *tempestas*, a season of the year, not *hora*, an hour. And to take ὥραι, here, in the secondary meaning of hours, seems to me too trifling ; for he certainly means the returning seasons of the year.

(a) περιπίπτῃς.] Stephanus shews that περιπίπτω often signifies, *quodam circuitu revolvī*, and περιπίπτειν ἑαυτῷ, *in seipsum incurrere*, i. e. *secum pugnare*, aut, *sibi ipsi contradicere*. And περισῇ, a little below, he renders, *revolvatur*.

(b) Ὅτι εἰ, &c.] The particle καὶ is so often repeated in this sentence, and is taken in such different meanings, that I have always known it to create confusion to beginners. I caution such, to attend, strictly, to the translation.

ΔΙΑΛ. κθ'. Διογένης, Ἀντισθένης, καὶ Κράτης.

A pleasant conversation between three deceased philosophers, taking a walk up towards the entrance of hell.

(a) ΔΙΟΓ.—Ἀντίσθενης καὶ Κράτης, σχολὴν ἄγομεν ὥστε τί ἐκ ἡμῶν (b) εὐθὺ τῆς καθόδου περιπατήσοντες, ὁψόμενοι τὰς κυτιόντας, οἱοί τινες εἴσι, καὶ τί ἕκαστος αὐτῶν ποιεῖ; ἈΝΤ. Ἀπώμεν, ὦ Διόγενης. Καὶ γὰρ ἂν τὸ θάμα ἡδὺ γένοιτο, τὰς μὲν δακρύουσας αὐτῶν ὁρᾶν, τὰς δὲ ἰκελεύουσας ἀφεθῆναι· ἐνίς δὲ μόλις κατιόντας, καὶ ἐπὶ τραχηλὸν ὠθῆναι τῷ Ἑρμῇ, ὅμως ἀντιπαύοντες, καὶ ὑπὸ τῆς ἀντιπαύσεως, ἔδδον δέον. ΚΡΑΤ. Ἐγὼ γὰρ καὶ διηγέσσομαι ὑμῖν, ἃ εἶδον ὅποτε καίρειν, κατὰ τὴν ὁδόν. ΔΙΟΓ. Διήγησαι, ὦ Κράτης· εἰσας γὰρ τίνα παύεσθαι ἐρεῖν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκαταβαίνουν ἡμῖν ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμενὸδωρος τε ὁ πλάστιξ, ὁ ἡμέτερος, καὶ Ἀρσάκης ὁ Μηδίας ὑπαρχος, καὶ Ὀροίτης ὁ Ἀρμένιος. Ὁ μὲν ἔν Ἰσμενὸδωρος (ἐπεφόνευστο γὰρ ὑπὸ ληστῶν παρὰ τὸν Κιθαιρῶνα, ἐς Ἐλευσίνα, οἶμαι, βαδίζων) ἐσενέ τε, καὶ τὸ τραῦμα ἐν ταῖν χερσὶν εἶχε, καὶ τὰ παῖδια τὰ νεογνὰ, ἃ κατελειοίπει, ἀνεκαλεῖτο, καὶ ἑαυτῷ ἐπεμέμεφετο τῆς τολμῆς, ὅς Κιθαιρῶνα ὑπερβάλλων, καὶ τὰ περὶ τὰς Ἐλευθερὰς χωρία πάνεργον ὄντα ὑπὸ τῶν πολέμων διδοῦν, δύο μόνους οἰκέτας ἐπῆγετο· καὶ ταῦτα, Φιάλας πέντε χρυσᾶς, καὶ κυμβία τέσσαρα μὲν ἑαυτῷ ἔχων. Ὁ δ' Ἀρσάκης (γεραίος γὰρ ἔδη, καὶ νῦν Δί' ἐκ ἄσμενος τὴν ὄψιν ἐς τὸ βαρβαρικὸν) ἤχθετο, καὶ ἡγανάκτει πρὸς βαδίζων, καὶ ἡξίε τὸν ἵππον αὐτῷ προσαχθῆναι. Καὶ γὰρ ὁ ἵππος αὐτῷ συντετθῆκε, μὴ πωλητῇ ἀμφοτέρω διαπαρέντες ὑπὸ Θρακὸς τινος πελταστῆ, ἐν τῇ ἐπὶ τῷ Ἀρᾷ πρὸς τὸν (c) Καππαδόκην συμπλοκῇ. Ὁ μὲν γὰρ Ἀρσάκης ἐπῆλυνεν, ὥς

(a) ΔΙΟΓ. &c.] Antisthenes was scholar to Socrates, and founder of the Cynic sect; Diogenes was scholar to Antisthenes, and Crates to Diogenes; which is the reason why these three are joined together, in this conversation.

(b) εὐθὺ τῆς καθόδου.] Put for εὐθὺ τὴν ὁδὸν τῆς καθόδου. Steph.

(c) Καππαδόκην.] I cannot account for this accusative case in ην, the nominative being always, if I mistake not, Καππαδόξ, the name of a river, from which Cappadocia was so called, and the inhabitants Cappadoces. I cannot but think the termination ην owing to an error in transcribing.



διηγείτο, πολὺ τῶν ἄλλων προὔπεξορμήσας. Ὑποσᾶς δὲ ὁ Θραῦξ, τῇ πέλτῃ μὲν ὑποδύς, ἀποσειέται τὸν Ἀρσάκην κοντόν. Οὗτος δὲ ὑπόθεις τὴν σάρισσαν, αὐτόν τε διαπείρει, καὶ τὸν ἵππον. ἈΝΤ. Πῶς οἶόν τε, ὦ Κράτης, μῖα πολλῇ τῷτο γενέσθαι; ΚΡΑΤ. Ῥᾶσα, ὦ Ἀντίσθενες. Ὁ μὲν γὰρ ἐπήλαυεν, εἰκοσίπηχυν τινα κοντόν προ- 5 βέβλημένος· ὁ Θραῦξ δὲ, ἐπειδὴ τῇ πέλτῃ ἀπεκρέσατο τὴν προσβολήν, καὶ παρῆλθεν αὐτόν ἡ ἀκρόασις, ἐς γόνυ ὀκλάσας δέχεται τῇ σάρισσῃ τὴν ἐπέλασιν, καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ ξέρονον, ὑπὸ θυμῷ καὶ σφοδρότητος ἑαυτὸν διαπείραντα· διελαύνεται δὲ καὶ ὁ Ἀρσάκης ἐς τὸν βελῶνα διαμπᾶξ ἄχρις ὑπὸ τὴν πυγὴν. Ὁρᾶς οἶόν τι ἐγένετο; 10 τῷ ἀνδρὶ, ἀλλὰ τῷ ἵππῳ μᾶλλον τὸ ἔργον. Ἠγανάκτει δὲ ὁμῶς, ὁμοτίμως ὦν τοῖς ἄλλοις, καὶ ἡξίᾳ ἵππευσ κατέιναι.—Ὁ δὲ γε Ὀροίτης ὁ ἰδιώτης, καὶ πάνυ ἀπαλὸς τῷ πόδε, καὶ ἐδ' ἐσάναι χαμαὶ, ἐκ ὅπως βαδίζειν ἐδύνατο. Πάσχει δ' αὐτὸ ἀτεχνῶς· Ἰῆδοι πάντες, ἐπεὶ ἀποδῶσι τῶν ἵππων, ὥσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίνοντες ἀπο- 15 ποδητὶ, μόλις βαδίζουσιν. Ὡς ἐπεὶ κατεβαλὼν ἑαυτὸν ἔκειτο, καὶ ἐδεμιᾶ μηχανῇ ἀνίστασθαι ἤθελεν, ὁ βέλτης Ἑρμῆς ἀράμενος αὐτόν, ἐκόμισεν ἄχρι πρὸς τὸ πορθμεῖον· ἐγὼ δὲ ἐγέλων. ἈΝΤ. Καὶ γὰρ δὲ, ὅτε καίπειν, ἐδ' ἀνέμιξα ἑμαυτὸν τοῖς ἄλλοις, ἀλλ' ἀφείς οἰμῶ- ζοντας αὐτῆς, προσδραμὼν ἐπὶ τὸ πορθμεῖον, προκατέλαβον χώραν, 20 ὥς ἂν ἐπιτηδεύωις πλεύσαιμι. Παρὰ τὸν πλῆν δὲ, οἱ μὲν ἰδάκρυόν τε, καὶ ἑαυτιῶν· ἐγὼ δὲ μάλα ἐτερόπομπην ἐν αὐτοῖς. ΔΙΟΓ. Σὺ μὲν, ὦ Κράτης, καὶ Ἀντίσθενες, τοιούτων ἐτύχετε ξυνοδοιπέρων. Ἐμοὶ δὲ Βλεψίας τε ὁ δανειστής, ὁ ἐκ Πειραιῆς, καὶ Λάμπις ὁ Ἀκαρνάν, ξεν- γῶς ὢν, καὶ Δάμις ὁ πλῆσις ἐκ Κορίνθου, συγκατῆσαν· ὁ μὲν 25 Δάμις ὑπὸ τῷ παιδὸς ἐκ Φαρμάκων ἀποθανόν· ὁ δὲ Λάμπις δι' ἔρωτα Μυρτίς τῆς ἑταίρας, ἀποσφάξας ἑαυτόν· ὁ δὲ Βλεψίας λιμῷ ἀθλιὸς ἐλέγετο (α) ἀπεσκληκέναι, καὶ ἐδήλω ὥχρὸς ἐς ὑπερβολήν, καὶ λεπτός ἐς τὸ ἀκριβέστατον φαινόμενος. Ἐγὼ δὲ, καίπερ εἰδὼς, ἀνέκ- ρινον ὃν τρόπον ἀποθάνοι.—Εἴτα τῷ μὲν Δάμιδι αἰτιωμένῳ τὸν υἱόν, 30 “Οὐκ ἄδικα μέντοι ἔπαθες, ἔφη, ὑπ' αὐτῆς, ὅς τάλαντα ἔχων ὁμῶς “ χίλια, καὶ τρυφῶν αὐτὸς ἐννενηκοντάετης ὢν, ὀκτωκαιδεκάτει νεα- “ νίσκῳ τέτταρας ὀβολὸς παρείχες.”—“ Σὺ δὲ, ὦ Ἀκαρνάν, (ἔσενε “ γὰρ κακῆϊνος, καὶ κατηράτο τῇ Μυρτίᾳ) τί αἰτίᾳ τὸν ἔρωτα, σεαυτὸν “ δὲ;” Ὅς τὲς μὲν πολλὰς ἐδὲ πᾶσι ἐτρεσας, ἀλλὰ φιλοκινδύνως 35 “ ἡγωνίζεσθαι πρὸ τῶν ἄλλων· ὑπὸ δὲ τυχόντος παιδισκαρίε, καὶ θακρῶν

The word must here signify, *the Caphradocian*, i. e. *the king of the Caphradocians*.

(a) ἀπεσκληκέναι.] From ἀποσκλημι, *exaresco*.

“ἐπιπλάσων καὶ σενάγμων, ἄλλως ὁ γενναῖος.”—Ὁ μὲν Βλεψίας αὐτὸς, ἐαυτῷ κατηγόρει φθάσας πολλὴν τὴν ἄνοιαν, ὅτι χρήματα ἐφύλαττε τοῖς μηδὲν προσήκασιν κληρονόμοις εἰς, ἀεὶ βιάσσεσθαι ὁ μάλιστα νομίζων.—Πλὴν ἐμοὶ γε ἔτι τὴν τυχεύσαν τερπωλὴν παρέσ-  
 5 χον τότε σενόντες.—Ἀλλ’ ἤδη μὲν ἐπὶ τῷ σομίῳ ἐσμέν. Ἀποδέλπειν χρὴ καὶ ἀποσκοπεῖν πόρρωθεν τὰς ἀφικνεύμενας. Βασαῖ πολλοὶ γε, καὶ ποικίλοι, καὶ πάντες δακρύοντες, πολλὴν τῶν νεογνῶν τέτων καὶ νηπίων. Ἀλλὰ καὶ οἱ πάντες γενηρακότες οὐδύρονται. Τί τῆτο; Ἄρα τὸ  
 (a) φίλτρον αὐτὰς ἔχει τῆ βίης; Τῆτον ἔν τὸν ὑπέργηρων ἔρεσθαι  
 10 βέλομαι.—“Τί δακρύεις τηλικῶτ’ ἀποθανών; Τί ἀγανακτεῖς, ὦ βέλτιτε, καὶ ταῦτα, γέρον ἀφικνέμεν; Ἦπερ βασιλεὺς ἦσθα; ΠΤΩΧ. Οὐδαμῶς. ΔΙΟΓ. Ἀλλὰ σατράπης; ΠΤΩΧ. Οὐδὲ τῆτο. ΔΙΟΓ. Ἄρα ἔν ἐπλάτεις, εἴτα ἀνιῶ σε τὸ πολλὴν τρυφὴν ἀπολιπόντα τελευτᾶν; ΠΤΩΧ. Οὐδὲν τοιῶτον· ἀλλ’ ἔτι μὲν  
 15 ἐγγεγόνειν ἀμφὶ τὰ ἐννεήκοντα. Βίον δὲ ἄπορον ἀπὸ καλάρου καὶ ὀρμιάς εἶχον, ἐς ὑπερβολὴν πτωχὸς ὢν, ἀτεκνὺς τε, καὶ προσέτι χωλὸς, καὶ ἀμυδρὸν βλέπων. ΔΙΟΓ. Εἴτα τοιῶτ’ ὢν, ζῆν ἠθέλεις; ΠΤΩΧ. Ναί. Ἦδὺ γὰρ ἦν τὸ φῶς καὶ τὸ τεθνάναι δεινὸν καὶ φευκλίον. ΔΙΟΓ. Παρακαίεις, ὦ γέρον, καὶ μεираκιεύῃς πρὸς τὸ χρεῶν, καὶ  
 20 ταῦτα, ἡλικιώτης ὢν τῆ πορθέμεως. Τί ἔν ἂν τις ἔτι λέγει περὶ τῶν νέων, ὅποτε οἱ τηλικῶτοι φιλόζωοί εἰσιν; Οὐς ἐχρῆν διακτεῖν τὸν θάνατον, ὥς τῶν ἐν τῷ γήρα κακῶν φάρμακον.”—Ἀλλ’ ἀπίωμεν, μὴ καὶ τις ἡμᾶς ὑπιδῇται, ὥς ἀποδρασιν βεβλῦοντας, ὁρῶν περὶ τὸ σόμιον εἰλκμένους.

(a) φίλτρον.] Generally such a *love-potion* as is prepared by a witch. So that the meaning here seems to be, “Are they *bepihiltered*, or *bewitched*, with the love of life?”

## ΔΙΑΛ. λ'. Αἴαντος καὶ Ἀγαμέμνονος.

The contest about the armour of Achilles ridiculed.

ἈΓΑΜ.—Εἰ σὺ μανεῖς, ὦ Αἴαν, σεαυτὸν ἐφόνευσας, (a) ἐμελί-  
 σας δὲ καὶ ἡμᾶς ἅπαντας, τί αἰτιᾷ τὸν Ὀδυσσεύα; Καὶ πρῶτον,  
 ἔτε προσέβλεψας αὐτὸν, ὁπότε ἦκε μανλευσόμενος, ἔτε προσει-  
 πῆν ἡζιώσας ἄνδρα συστραλιώτην, καὶ ἱταῖρον· ἄλλ' ὑπεροπλικῶς,  
 μεγάλην βαίνων, παρεῆλθες. ΑἴΑΣ. Εἰκότως, ὦ Ἀγαμέμνον· 5  
 αὐτὸς γάρ μοι τῆς μανίας αἰτίῃ καλῆσθαι, μόνῃ ἀντιζετασθεὶς ἐπὶ  
 τοῖς ὅπλοις. ἈΓΑΜ. Ἡζίως δὲ ἀνανταγώνιστος εἶναι, καὶ ἀκοντὶ  
 κρατεῖν ἁπάντων; ΑἴΑΣ. Ναί, τάγε τοιαῦτα· οἰκεία γάρ μοι ἦν  
 ἡ πανοπλία, τῷ ἀνέψι γε ἔσα. Καὶ ὑμεῖς οἱ ἄλλοι πολὺ ἀμείνεις  
 ὄντες ἀπείπασθε τὸν ἀγῶνα, καὶ παρεχωρήσατέ μοι τῶν ἄθλων. 10  
 Ὁ δὲ Λαέρτης, ὃν ἐγὼ πολλάκις ἔσωσα κινδυνεύοντα καλῶς ἐκέσθαι  
 ὑπὸ τῶν Φρυγῶν, ἀμείνων ἡζίως εἶναι, καὶ ἐπιτηδεύοντος ἔχειν τὰ ὅπλα.  
 ἈΓΑΜ. Αἰτιῶ τοιγαρῶν, ὦ γενναῖε, τὴν Θέτιν, ἥ, δέον σοι τὴν  
 κληρονομίαν τῶν ὅπλων παραδιδόναι συγγενεῖ γε ὄντι, φέρεσθαι, ἐς τὸ  
 κοινὸν κατέθετο αὐτά. ΑἴΑΣ. Οὐκ· ἀλλὰ τὸν Ὀδυσσεύα, ὅς 15  
 (b) ἀντεποιήθη μόνος. ἈΓΑΜ. Συγγνώμη, ὦ Αἴαν, εἰ ἄνθρωπος  
 ὢν ὠρέχθη δόξης ἡδίστου πρᾶγματις, ὑπὲρ ἧ καὶ ἡμῶν ἕκαστος κινδυ-  
 νεύειν ὑπομένει· ἐπεὶ καὶ ἐκράτησέ σε, καὶ ταῦτα, παρὰ (c) Τρῶσι

(a) ἐμελίσσας.] Ajax is described by Sophocles, in his tragedy of that name, as having slaughtered a flock of sheep, in a fit of madness, occasioned by his being disappointed of the armour of Achilles, and as imagining, at the same time, that he was slaying the Grecian chiefs, who, he thought, had not done him justice.

(b) ἀντεποιήθη.] When ἀντιποιέομαι hath its genitive case after it, it signifies *vindico*, as τῶν χρημάτων ἀντιποιέονται. But, when it is put without such a case, as in this place, Suidas says, it signifies the same as φιλονεικῶ, *amulor*; which is justly remarked.

(c) Τρῶσι δικάσαις. It is odd that Ovid mentions no judges, upon this occasion, but the Grecian chiefs; after Homer had, in the eleventh book of his *Odyssea*, said,

Παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

Homer, indeed, there, gives no account how the Trojans and Pallas came to be judges; but yet Ovid, no doubt, might have represented the affair as it was, since Cointus Smyrnaeus, a much more modern poet, found means to let us know that, after the burial of Achilles, his mother Thetis, publicly in the Grecian camp, offered his armour, as a reward to whosoever had saved his body, after he had been killed: upon which, Ajax first set up his claim, and appealed to Idomeneus, Nestor, and Agamemnon. Then Ulysses appeared against him; upon which, Nestor called Idomeneus and Agamemnon aside, and told them that, let them adjudge the armour to whom of the two they would, they should incur the displeasure of a great part of the army, as each had a strong interest in the hearts of the soldiery; and, therefore, they had better leave the decision of this matter to some Trojan captives, they then had among them, who certainly would be partial to neither party, as they equally hated all the Grecians: and

Οἱ γὰρ δίκην ἰθείαν ἐπὶ σφισὶ ποιήσονται,  
 Οὐ τινὲς ἤρ' αὖ φέροντες, ἐπεὶ μάλ' αὖ πάντας Ἀχαιῆς.  
 Ἴσ' ὅν' ἀπεχθαίρουσι, κακῆς μεμνημένοι ἄτης.

*Coint. Smyrn. Lib. V.*

Thus, in plain English:

Who will upon them a right judgment form,  
 Not either favouring; since, alike, they hate  
 The Grecians all, still in their minds retaining  
 Their wretched downfall.

But this author gives no account how Pallas was concerned in this affair; nor do I know how she came to have a hand in it (Homer and his commentators being silent upon the point), except that she might have interposed, as she was the patroness of Ulysses (as it abundantly appears, from Homer, that she was), or might have swayed the opinions of the judges, by virtue of her image, which Ulysses then produced. Ovid. Met. Lib. xiii.—A friend hath observed that by Pallas may be meant, in Homer, the wisdom and judgment of the Trojans, in deciding this matter.

δικασαῖς. ΑΐΑΣ. Οἶδα ἐγὼ, ἥτις με καλεῖδίκασεν· ἀλλ' ἐγὼ μὲν  
λέγειν τι περὶ τῶν Θεῶν. Τὸν γὰρ Ὀδυσσεύα μὴ ἐχὶ μισεῖν ἐκ ἂν  
δυναίμην, ὃ Ἀγάμεμνον, ἐδ' εἰ αὐτὴ μοι Ἀθηναῖα τῆτο ἐπιτάττοι.

ΔΙΑΛ. λα'. Μίνως καὶ Σώστρατος.

The absurdity of predestination.

MIN.—Ὁ μὲν λησὴς ἔτος Σώστρατος ἐς τὸν Πυριφλεγέθοντα  
ἐμβεβλήσθω. Ὁ δ' ἱερέσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω.  
Ὁ δὲ τύραννος, ὃ Ἐρεμῆ, παρὰ τὸν Τίσυον ἀπολαθεῖς, ὑπὸ τῶν γυπῶν  
κειρέσθω καὶ αὐτὸς τὸ ἦπαρ. Ἰμεῖς δὲ οἱ ἀγαθοὶ, ἀπίτε κατὰ τάχος  
ἐς τὸ Ἡλύσιον πεδῖον, καὶ τὰς μακάρων νήσους καλοικεῖτε, ἀνδ' ἂν 5  
δίκαια ἐποιεῖτε παρὰ τὸν βίον. ΣΩΣΤ. Ἀκροῖον, ὃ Μίνως, εἴ σοι  
δίκαια δόξω λέγειν. MIN. Νῦν ἀκούσω αὐτίς; Οὐ γὰρ ἐξελέληγξαι,  
ὃ Σώστρατε, πονηρὸς ἂν, καὶ τοσούτους ἀπεκλονάς; ΣΩΣΤ. Ἐλέληγ-  
μαι μὲν· ἀλλ' ὅρα, εἰ δικαίως κολασθήσομαι. MIN. Καὶ πάνυ,  
εἴγε ἀποτίνειν τὴν ἀξίαν δίκαιον. ΣΩΣΤ. Ὅμως (α) ἀποκρίναί 10  
μοι, ὃ Μίνως· βραχὺ γὰρ τι ἐρήσομαι σε. MIN. Λέγε, μὴ μακρὰ  
μόνον, ὅπως καὶ τὰς ἄλλας διακρίνωμεν ἤδη. ΣΩΣΤ. Ὅποσα ἐπρατ-  
τον ἐν τῷ βίῳ, πότερα ἐκὼν ἐπραττον, ἢ ἐπεκέκλωσά μοι ὑπὸ τῆς Μοί-  
ρας; MIN. Ὑπὸ τῆς Μοίρας δηλαδὴ. ΣΩΣΤ. Οὐκ ἔν καὶ οἱ χρηστοὶ  
ἀπαντες, καὶ οἱ πονηροὶ δοκῶντες ἡμεῖς, ἐκείνη ὑπηρετήσιν, ταῦτα δεῶν 15  
μεν; MIN. Ναί, τῇ Κλωθῇ, ἢ ἐκάστω ἐπέταξε γεννηθέντι τὰ πρακ-  
τέα. ΣΩΣΤ. Εἰ ἔν τις ἀναγκασθεὶς ὑπ' ἄλλου φονεύσειεν τινα, καὶ  
δυνάμενος ἀντιλέγειν ἐκείνῳ βιαζόμενος (οἶον, δῆμιος, ἢ δορυφόρος, ὁ  
μὲν δικαστὴν πεισθεὶς, ὁ δὲ τυράννη) τίνα αἰτιάσθαι τῷ φόνει; MIN.  
Δῆλον ὡς τὸν δικαστὴν, ἢ τὸν τύραννον· ἐπεὶ ἐδὲ τὸ ξίφος αὐτό· ὑπὸ 20  
ρετὶ γὰρ τῆτο ὄργανον ἐν πρὸς τὸν θυμὸν, τῷ πρῶτῳ παρασχόντι  
τὴν αἰτίαν. ΣΩΣΤ. Εὖγε, ὃ Μίνως, ὅτι καὶ ἐπιδαψιλεύῃ τῷ

(α) ἀποκρίναί.] Answer me. This, in effect, means *dis-  
pute or argue with me*: for, the method of arguing by ques-  
tion and answer, laid down by Socrates, and of which  
Sostratus here gives us a sample, was in great use, long  
after Aristotle invented syllogism.

παραδείγματι. Ἦν δέ τις, ἀποσεύλαντος τῷ δεσπότη, ἤκη αὐτὸς χρυσὸν ἢ ἄργυρον κομίζων, τίνι τὴν χάριν ἰσέν, ἢ τίνα εὐεργέτην ἀναγραπτόν; MIN. Τὸν πέμψαντα, ᾧ Σάσρατε διάκονος γὰρ ὁ κομίσας ἦν. ΣΩΣΤ. Οὐκ ἔν ὁρᾷς, πῶς ἄδικα ποιεῖς κολάζων ἡμᾶς 5 ὑπὲρ τὰς γενομένους, ὧν ἡ Κλωθὴ προσέταττε, καὶ τέτρες τιμῶν τὰς διακονησαμένους ἀλλοτρίοις ἀγαθοῖς; Οὐ γὰρ δὴ ἐκεῖνο εἰπεῖν ἔχοι τις ἂν, ὡς ἀντιλέγειν δυνατὸν ἦν τοῖς μετὰ πάσης ἀνάγκης προστεταγμένοις. MIN. ὦ Σάσρατε, πολλὰ ἴδοις ἂν καὶ ἄλλα κατὰ λόγον γινόμενα, εἰ ἀκρίβως ἐξετάζοις. Πλὴν ἀλλὰ σὺ τῷτο ἀπολαύσεις 10 τῆς ἐπερωτήσεως, διότι ἐ λησῆς μόνον, ἀλλὰ καὶ σοφιστὴς τις εἶναι δοκεῖς.— Ἀπόλυσον αὐτόν, ᾧ Ἑρμῇ, καὶ μηκέτι κολάζεσθω.— Ὁρα δὲ, μὴ καὶ τὰς ἄλλας νεκρὰς ἐρωτᾷν τὰ ὅμοια διδάξης.

ΔΙΑΛ. λδ'. Μένιππος, ἡ Νικυμοματία.

### ΜΕΝΙΠΠΟΣ, ΦΙΛΩΝΙΔΗΣ.

This dialogue contains a great deal more matter, humour, and invention, than any of the foregoing. Here, the imposture of conjurors, especially of the magi, or Persian priests or magicians, some fictions of the poets, some abominations of the Heathen religion, some absurdities in the doctrines of the philosophers, and the oppression and villany of wicked and tyrannical rich men, are most humorously ridiculed, and severely lashed.

MEN. (a) ὦ Χαῖρε μέλαθρον, πρόπυλά θ' ἐσίας ἐμῆς.  
ὦς ἄσμενός σ' ἐσείδον, ἐς φάος μολών.—

(a) ὦ Χαῖρε, &c.] These iambics are spoken by Hercules, upon his return from hell, in the tragedy of Euripides, called Hercules run mad. These very great persons of antiquity, Hercules, Theseus, Ulysses, Æneas, being, as Virgil says,

—*Pauci quos aquus amavit*  
*Jupiter, aut ardens evexit ad æthera virtus.*

And

*Dis genti,*

ΦΙΛ. Οὐ Μένιππος ἕτός ἐστιν ὁ κύων; Οὐ μὲν γὰρ ἄλλος, (a) εἰ μὴ ἐγὼ παρεόλειπω Μένιππος ὅλος. Τί δ' αὐτῷ βέλεται τὸ ἀλλόκοτον τῆς σχήματος, (b) πῖλος, καὶ λύρα, καὶ λεοντή; Προσίειον δὲ ὅμως αὐτῷ — Χαῖρε ὦ Μένιππε. Καὶ πόθεν ἡμῖν ἀφίξεις; Πολὺν γὰρ χρόνον ἐπέβηντας ἐν τῇ πόλει. MEN.

(c) "Ἡκω νεκρῶν κευθμῶνα, καὶ σκότῃ πύλας λιπών,  
"Ἴν' ἄδης χωρὶς ὤκισαι Θεῶν.

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have all made the tour of hell, and are distinguished, as the most exalted heroes, by the privilege of their having been allowed to visit the dominions of Pluto. It is, therefore, no small humour, in Lucian, to dub his Menippus a hero of the first magnitude, by exhibiting him as having attained to that singular and most exalted honour, and having conferred with Tiresias, as well as Ulysses himself.

(a) εἰ μὴ ἐγὼ, &c.] *If I do not mistake all* Menippus's. This, in the Greek, is a sort of a cant, or, at least, a common expression; which may be imitated in English by this: *If I have any skill in* Menippus's. Grævius, by the authority of a MS, puts a full stop after παρεόλειπω, and writes it Μένιππος ὅλος, *He is all over* Menippus.

(b) πῖλος.] As the lyre is to be referred to Orpheus, and the lion's skin to Hercules, who both went to hell with these respective habiliments, so is the πῖλος, or *cash*, to be attributed to Ulysses, of whom Hofmannus says, "Idem, ut nobilis exprimeretur, pileatus pingi est solitus, quemadmodum & dioscurorum nobilitatem pileis novimus adumbratam."—Pierius Valerianus speaks to the same purpose, in his chapter *De Pileo*, which I will not allow the witty reader to call his *Chapter of Hats*.

(c) "Ἡκω νεκρῶν, &c.] The words of Polydore's ghost, in the beginning of Euripides's Hecuba. I cannot find the two next iambics, in which Menippus answers, in Euripides; and, therefore, am at a loss how to reconcile the expression, καὶ θρασὺς τῷ νῆσι πλείον, in the latter, to a classical way of speaking, or, indeed, to any satisfactory sense. The other translation, by Thomas Moore (whom I take to be the great Sir Thomas Moore, of England, Erasmus's friend), renders those words, *Atque audacia quam pro juvenia haud paululum impotentio*; making τῷ νῆσι the genitive case of πλείον, consi-

ΦΙΛ. Ἡράκλεις, ἐλελήθει Μένιππος ἡμᾶς ἀποθανῶν, κατ' ἐξ ἵπαρχῆς ἀναθεώκωκεν; ΜΕΝ.

Οὐκ· ἀλλ' ἐτ' ἔμπην αἰδῆς μ' ἐδέξατο.

ΦΙΛ. Τίς δ' ἡ αἰτία σοι τῆς καινῆς καὶ παρὰδόξου ταύτης ἀποδημίας; ΜΕΝ.

Νέότης μ' ἐπῆρε, καὶ θράσος τῷ νῦν πλείον.

dered as the neuter gender of the comparative πλείον; so that, in the strict rendering, he must mean πλείον νῦν, *impotentior juvene*; that is, as I take it, *stronger, or more vehement, than a youth*; that is, *than the eagerness of a youthful mind*. But I cannot see how πλείον, being the neuter comparative of πολὺς, can signify *impotentior*; or how (should it be taken in its strict sense of *plus* or *majus*) it can govern the genitive case of τῷ νῦν; because I can see no consistent meaning in *audacia major juvene*; and, therefore, think the above sense can scarce arise out of those words, strictly and truly considered.—Grævius renders the whole line, *Juventa, magisque juvenis animus me impulit*, making πλείον an adverb, to be joined to ἐπῆρε. Πλείον is often taken adverbially; and if, according to this design, we should literally construe this line thus, *Juventa incitavit me, atque animus, or fiducia, juvenis magis* “incitavit me,” it would, I think, be sense: but, still the manner of expression seems singular, awkward, and unclassical.—Not much less so appears to me the taking of πλείον for *plurima*, as I have done; and, I think, I make the expression still harsher, and the meaning more unnatural, when I consider πλείον as the neuter gender of πλείος, *plenus*, and understand, by πλείον τῷ νῦν, *full of the youth*. But these are the only lights into which, beside those set forth by others, I can throw this sentence; and would be glad to change any, or all, I have mentioned, for a better; as none of them satisfies me.—The MS has it, καὶ θράσος τῷ νῦν πλείον: which will make tolerable sense thus, “Youth excited me, “and the courage of my mind still more.” The MS is quoted by Grævius.

One friend would render it thus in English, “Youth, and “boldness πλείον *greater than that* of a youth, hurried me.” And another approves of πλείον νῦν, “full of the youth;” that is, “full of confidence:” because youth is apt to be confident.



ΦΙΛ. Παῦσαι, μακάριε, τραγῳδῶν, καὶ λέγε ἕτωςί πως ἀπλῶς,  
(a) κατὰβᾶς ἀπὸ τῶν ἱαμβείων, τίς ἡ σολή. τί σοι τῆς κάτω πορείας  
ἔδῃσεν; Ἄλλως γὰρ ἐκ ἡδεϊά τις, ἐδὲ ἀσπάσῃ ἡ ὁδός. ΜΕΝ.

(b) ὦ Φιλότης, χρεῖά με κατήγαγεν εἰς αἶδμα,

Ψυχῇ χρησόμενον Θηδαίς Τειρεσίαο.

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ΦΙΛ. Οὐτῷ· ἀλλ' (c) ἢ παραπαίεις; Οὐ γὰρ ἂν ἕτως ἐμμέτρως  
ἔρραψαδεις πρὸς ἄνδρας φίλους. ΜΕΝ. Μὴ θανατάσῃς, ὦ ἑταῖρε·  
νεωστὶ γὰρ Εὐριπίδῃ καὶ Ὀμήρῳ συγγενόμενῳ, ἐκ οἷδ' ὅπως ἀνεπλήσ-  
θην τῶν ἐπῶν, καὶ αὐτόματα μοι τὰ μέτρα ἐπὶ τὸ σόμα ἔρχεται.—

Ἄτὰρ εἰπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιεῖσιν ἐν τῇ πόλει; 10

ΦΙΛ. Καίνον ἐδὲν, ἀλλ' οἷα καὶ πρὸ τῆς, ἀρπάζουσιν, ἐπιτορκεῖσι  
τοκογλυφῶσιν, (d) ὅσολοσατῶσιν. ΜΕΝ. Ἀθλοὶ καὶ κακοδαίμονες·

οὐ γὰρ ἴσασιν, οἷα ἑαγχος κεκρύπτει παρὰ τοῖς κάτω, καὶ οἷα  
κεχειρολόνηται τὰ ψηφίσματα κατὰ τῶν πλεσίων, ὃ, μὴ τὸν Κέρβε-  
ρον, οὐδεμίαν μηχανὴν τῆς διαφυγεῖν αὐτῆς. ΦΙΛ. Τί φης; Δεδοκ- 15

ταί τι νεώτερον τοῖς κάτω περὶ τῶν ἐνθάδε; ΜΕΝ. Νὴ Δία καὶ  
πολλά· ἀλλ' ἐθίμῃς ἐκφέρειν αὐτὰ πρὸς ἅπαντας, ἐδὲ τὰ ἀπόρρητα  
ἐξαγορεύειν, μὴ καὶ τις (e) ἡμᾶς γράφεται γραφὴν ἀσεβείας ἐπὶ τῇ

Ῥαδαμάνθυος. ΦΙΛ. Μηδαμῶς, ὦ Μένιππε, πρὸς τῇ Διὶ, μὴ  
φθονήσῃς τῶν λόγων φίλῳ ἀνδρὶ· πρὸς γὰρ εἰδότες σιωπᾶν ἐρεῖς, τὰ 20  
τ' ἄλλα, καὶ πρὸς μεμνημένον. ΜΕΝ. Χαλεπὸν μὲν ἐπιλέγεις

(a) κατὰβᾶς.] *Coming-down*; because tragical iambs are  
a lofty language.

(b) ὦ Φιλότης, &c.] Menippus here says, ὦ Φιλότης, from  
himself. The rest of these two verses are spoken by Ulysses,  
Odys. λ. v. 163.—But, it is to be observed that, though  
Lucian here uses the word Φιλότης for *amice*, yet, almost  
every-where else, it signifies either *amicitia* or *amor*.

(c) ἦ.] I take ἦ to be, here, interrogative, as in Dial. xxxiii.  
ἦ ἀξιοῖς; num existimas?

(d) ὅσολοσατῶσιν.] The verb ὅσολοσατέω is, as far as I can  
find, always rendered by *fæneror*. Nor do writers of lexi-  
cons give us more of its composition than ὅσολος, although  
it be plainly compounded of that, and ἵστημι, *pondero*, and,  
therefore, must signify to *weigh the very farthings*; which  
is justly said of miserly men, who are anxious about the  
most minute parts of gain.

(e) ἡμᾶς γράφεται.] A Greek idiom: κατὰ is understood.  
In Latin, it is expressed, *Tibi dicam scribam*. Ter. in Phorm.

τὸ πῖταγμα, καὶ ἔσ' πάντῃ ἀσφαλές. Πλὴν ἀλλὰ σὲ γε ἕνεκα τολ-  
μήων.—Ἐδοξε δὴ, “Τὲς πλεονεξίαι τῶνδε, καὶ πολυχρηματίαι, καὶ τὸ  
“ χρυσίον καλῶς κλείουσιν, ὥσπερ τὴν Δανάην, φυλάττοντας.”

2. ΦΙΛ. Μὴ πρότερον εἶπης, ὦ ἄνδρ', τὰ δεδογμένα, πρὶν ἐκεῖνα  
5 διελθεῖν, ἃ μάλιστα ἂν ἡδύως ἀκέσαιμι σοι ἥτις αἰτία σοι τῆς καθόδου  
ἐγένετο, τίς δὲ ὁ τῆς πορείας ἡγεμών; εἶδ' ἐξῆς ἂν τι εἶδες, ἂν τι ἤκυσας  
παρ' αὐτοῖς. Εἰκὸς γάρ δὴ φιλόκαλον ὄντά σε, μηδὲν τῶν ἀξίων  
θείας ἢ ἀκοῆς παραλιπεῖν. ΜΕΝ. Ὑπεργηῖον καὶ ταῦτά σοι. Τί  
γάρ ἂν καὶ πάθοι τις, ὅποτε Φίλῳ ἄνθρωπος βιάζοιτο;—Καὶ δὴ πρῶτά,  
10 σοι δίδεμι τὴν γνώμην τὴν ἐμὴν, καὶ ὅταν ἀρμήθῃς πρὸς τὴν καλῶς αἰσιν.  
Ἐγὼ γάρ, ἄχρι μὲν ἐν παλαισίν ἦν, ἀκῶν Ὀμήρου καὶ Ἡσιόδου (a) πο-  
λέμους καὶ εἰρήνης διηγεμένων, ἔμνον τῶν ἡμιθέων, ἀλλὰ καὶ αὐτῶν  
ἦδη τῶν Θεῶν, ἔτι δὲ καὶ (b) μοιχείας αὐτῶν, καὶ βίαις, καὶ ἀρπαγὰς καὶ  
δίκαις, καὶ πατέρων ἐξελάσεις, καὶ ἀδελφῶν (c) γάμους, πάντα ταῦτα  
15 ἡγέμεν εἶναι (d) καλὰ, καὶ ἔσ' παρέρχων ἐκινεμένην πρὸς αὐτά. Ἐπεὶ  
δὲ εἰς ἄνδρας τελεῖν ἡρξάμην, πάλιν αὖ ἐνλαῦστα ἤκον τῶν νόμων  
τάναντία τοῖς ποιηταῖς κελεύοντων, μήτε μοιχεύειν, μήτε σατιάζειν,  
μήτε ἀρπάζειν. Ἐν μεγάλῃ ἔν καθεστήκειν ἀμφιβολία, ἔκ εἰδῶς  
ὅτι χρησαίμην ἐμαυτῷ. Οὔτε γάρ τῆς Θεῆς ἂν ποτε ἡγέμεν μοι-  
20 χεῦσαι, καὶ σασιάσαι πρὸς ἀλλήλους, εἰ μὴ ὡς περὶ καλῶν τέτων  
ἐγνώσκον· ἔτ' ἂν τῆς νομοθέτας τάναντία τέτοις παραινέειν, εἰ μὴ  
λυσίτελεϊν ὑπελάμβανον.

3. Ἐπεὶ δὲ διηπόρουν, ἔδοξε μοι ἐλθόντα παρὰ τῆς καλεσμένης  
τέττης φιλοσόφους, ἐλχεῖν τε ἐμαυτὸν, καὶ διηθῆναι αὐτῶν χρῆσθαι  
25 μοι, ὅτι βέλονται, καὶ τίνα ὁδὸν ἀπλὴν καὶ βεβαίαν ὑποδείξαι τῇ βίᾳ.  
Ταῦτα μὲν δὴ Φρονῶν προσοίειν αὐτοῖς. Ἐλελήθειν δ' ἐμαυτὸν, ἐς  
αὐτό, φασί, τὸ (e) πῦρ ἐκ τῆς καπνῆς βιαζόμενον. Παρὰ γάρ δὴ  
τέτοις μάλιστα εὐρίσκον ἐπισκοπῶν τὴν ἀγνοίαν καὶ τὴν ἀπορίαν πλείονα,  
ὥστε μοι τάχιστα χρυσὸν ἀπέδειξαν ἔτοι τὸν τῶν ἰδιωτῶν βίον.  
(f) Ἀμέλει (g) ὁ μὲν αὐτῶν παρρησιάζεται τὸ πᾶν ἡδεσθαι, καὶ μόνον τῷτο

(a) πολέμους, &c.] Such as of Jupiter against Saturn.

(b) μοιχείας.] Such as of Mars with Venus.

(c) γάμους.] Such as of Jupiter with Juno.

(d) καλὰ.] *Virtuous*. For the Stoics called all *virtuous* ac-  
tions καλὰ, and the contrary, αἰσχερά.

(e) πῦρ.] *Senarius extat proverbialis*, Καπνὸν γε φεύγων εἰς  
τὸ πῦρ περιέπεσον, in Plat. de Rep. Cognat.

(f) Ἀμέλει.] Properly, *Ne cura*: and hence, *etenim*.  
Steph.

(g) ὁ μὲν.] Aristippus.

ἐκ παντὸς μελίναι· τῷτο γὰρ εἶναι τὸ εὐδαιμον. (a) Ὁ δὲ τις ἔμπαλιν, πονεῖν τὰ πάντα, καὶ μοχθεῖν, καὶ τὸ σῶμα κατ'αναγκάζειν, ῥυπαῖναι καὶ αὐχμηῶναι, καὶ πᾶσι δυσσχεῖσθ' ἵνα, καὶ λοιδορούμενον, συνεχὲς ἐπιρράψαν τὰ πάνθημα ἐκεῖνα τῷ Ἡσιόδῳ περὶ τῆς ἀρετῆς (b) ἔφη, καὶ τὸν ἰδρῶτα, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάσσειν. Ἄλλ' 5 καταφρονεῖν χρημάτων παρεκελεύετο, καὶ ἀδιάφορον οἶσθαι τὴν κτῆσιν αὐτῶν. Ὁ δὲ τις αὖ πάλιν ἀγαθὸν εἶναι καὶ τὸν πλῆτον αὐτὸν ἀπεφαίνετο. Περὶ μὲν γὰρ τῷ (c) κόσμῳ τί χρὴ καὶ λέγειν, ὅσπερ (d) ἰδέας,

(a) Ὁ δὲ.] Any of the Cynics.

(b) ἔφη.] The following are they :

Τὴν μὲν τοι κακότητα καὶ ἱλαδὸν ἔστιν ἔλσθαι  
 Πῆιδιός· ὀλίγη μὲν ὁδὸς, μαλὰ δ' ἔγγυθι ναίει.  
 Τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάρουθεν ἔθηκαν  
 Ἄθανατοί· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτήν  
 Καὶ τρηχὺς τὸ πρῶτον· ἔφην δ' εἰς ἄκρον ἵκηαι  
 Πῆιδι δ' ἔπειτα πέλει. *Hesiod. Op. de. D.*

Thus, in literal English :

Vices, in throngs, we may take in with ease;  
 Short is the journey, and full nigh they dwell :  
 But, in the road of virtue, toil and sweat  
 Th' immortal Gods have laid : long is the path  
 Thereto, and up-hill straight : and, at the first,  
 'Tis rugged all : but, when the top you gain,  
 Thence smooth it lies. *By a Friend.*

(c) κόσμῳ.] The ancient philosophers affected to explain the manner of God's making the world, and disputed, to maintain their several opinions, upon this point, with great heat and obstinacy.

(d) ἰδέας.] The word *ἰδέα* was commonly used, among the ancient philosophers, to signify that *general notion* a man hath of any kind of beings, or things, as one hath a general notion or idea of a horse, or a tree, under which notion or idea he doth not represent to himself any one particular horse, or tree, but can equally apply this idea to any one of either kind in the world. But Plato, and others, in imitation of him, have used the term *ἰδέα* to signify *causa* ; and that,

καὶ (a) ἀτάματα, καὶ (b) ἀτόμους, καὶ κενὰ, καὶ τοιᾶτόν τινα ὄχλον ὁνομάτων ὁσημέραι παρὰ αὐτῶν ἤκουον ἐναντίων; Καὶ τὸ πάντων

upon this account, God, before he had produced things into being, conceived and formed ideas of the several species or sorts of things he was to give being to, and that, from such ideas formed in the divine mind, each species of things took its existence. Hence, I say, this word *ἰδέα* hath been used to signify *causa*; and hence Diogenes Laërtius, talking of Plato, says, Τὰς δὲ ἰδέας ὑφίσταται αἰτίας τίνας καὶ ἀρχὰς τῶ τοιαύτ' εἶναι τὰ φύσει συνέστατα ὥσπερ ἐστὶν αὐτά. "He lays down ideas as certain causes and principles, from whence the things that subsist by nature are such as they are." And whoever reads Plato's Parmenides will find that he useth the term *ἰδέα*, not only to signify the several species of things, which he lays down as secondary causes under God, but also to signify the first cause, or God himself. The ideas here mentioned are those supposed to have originally been in the divine mind: because Lucian, in this place, ridicules the vanity of the philosophers, in pretending to account for the original causes of the several species of beings that are in the world.

(a) ἀσώματα.] Plato also asserted the doctrine of *incorporeal* or *spiritual* beings: Δοκεῖ δ' αὐτῷ τὸν Θεὸν, ὡς καὶ τὴν ψυχὴν, ἀσώματα εἶναι: "He thinks that God, as also the soul, is *incorporeal*." *Diog. Laërt. Lib. iii. Segm. 77.*

And Plato himself, in his Politicon, says, Τὰ γὰρ ἀσώματα κάλλιστα ὄντα καὶ μέγιστα λόγῳ μόνον, ἄλλα δὲ ἔδειναι, δείκνυται: "For *incorporeal* beings, as they are most transcendently beautiful and ample, are shown by reason only, and nothing else."

(b) ἀτόμους, καὶ κενὰ.] In these words he alludes to Epicurus's manner of accounting for the origin of the world; which was that of asserting that, from the beginning, nothing existed, but mere space, and very minute particles of matter, which he called atoms, and which, by accident or chance, joined to one another, and, in that vast void, formed themselves, by the help of motion, into the present order of things; that is, into this world, such as we see it. See Lucret.—But, what first put these atoms into motion, so as

δεινῶν ἀτοπώτατον, ὅτι περὶ τῶν ἐναντιωμάτων ἕκαστος αὐτῶν λέγων, σφόδρα νικῶντας καὶ πιθανὸς λόγος ἐπορίζεται, (α) ὥς μὴτε τῷ θερμὸν τὸ αὐτὸ πρᾶγμα λέγοντι, μὴτε τῷ ψυχρὸν ἀνιλέγειν ἔχειν, καὶ ταῦτα εἰδὸτα σαφῶς, ὥς ἕκ ἑν ποτε θερμὸν τι εἴη καὶ ψυχρὸν ἐν ταύτῳ χρόνῳ. Ἀτεχνῶς ἔν ἐπασχον τοῖς νυσάζουσι τέτοις ὁμοίον, ἄρτι 5 μὲν ἐπινεύων, ἄρτι δὲ ἀνανεύων ἐμπαλιν. Ἔτι δὲ πολλῶν τέτο ἐκείνων ἀτοπώτερον. Τὲς γὰρ αὐτὲς τέττες εὗρισκον ἐπιτηρῶν, ἐναντιώματα τοῖς αὐτῶν λόγοις ἐπιτηδεύοντες. Τὲς γὰρ καὶ φρονεῖν παραινέσις χρημάτων, ἐώρων ἀπρίξ ἐχομένους αὐτῶν, καὶ περὶ τίκων διαφερομένους, καὶ ἐπὶ μισθῷ παιδεύοντας, καὶ πάντα ἕνεκα τέτων 10 ὑπομείνοντας· τὲς τε τὴν δόξαν ἀποδολλομένους, αὐτῆς ἕνεκα πάντα ἐπιτηδεύοντας· ἡδονῆς τε αὖ σχεδὸν ἅπαντας κατηγοροῦντας, ἰδίᾳ δὲ μὴν ταύτῃ προσηρτημένους. Σφαλεῖς ἔν καὶ ταύτης τῆς ἐλπίδος, ἔτι μᾶλλον ἰδυσχέraitον· ἥρεμα παραμυθούμενος ἑμαυτὸν, ὅτι μετὰ πολλῶν καὶ σοφῶν, καὶ σφόδρα ἐπὶ συνέσει διαβέβηκέντων, ἀνδότης τί 15 εἰμι, καὶ ταλῆθις ἔτι ἀγνοῶν περιέρχομαι.

4. Καὶ μοι ποτὶ διαγρυπνῶντι τέτων ἕνεκα, ἔδοξεν ἐς Βαβυλῶνα ἐλθόντα διηθῆναί τινος τῶν μάγων, τῶν Ζηροάστρε μαθητῶν καὶ διαδόχων. Ἦκων δ' αὐτὲς ἐπαυδαῖς τε καὶ τελεταῖς τισιν ἀνόγειν τε τῷ ἄδᾳ τὰς πύλας, καὶ καλέγειν ὅν ἂν βέλωνται ἀσφαλῶς, καὶ 20 ἐπίσω αὐτοῖς ἀναπέμπειν. Ἄριστον ἔν ἡγήμην εἶναι, παρὰ τινος τέτων διαπραξάμενον τὴν κατάδοσιν, ἐλθόντα παρὰ Τειρεσίαν τὸν Βοιάτιον, μαθεῖν παρ' αὐτῆς, ὅτε μάντις καὶ σοφῆς, τίς ἐστιν ὁ ἄριστος βίος, καὶ ὅν ἂν τις ἔλοιτο εὖ φρονῶν. Καὶ δὴ, ἀναπηδήσας (b) ὥς

o join one to the other? Must it not (even upon his own hypothesis) be the almighty Power, or God?

(a) ὥς.] This sentence, down to λέγειν inclusive, seldom fails to puzzle a young reader. Wherefore, I give it, in literal English, inserting explanatory words, as follows: "So that I could contradict neither one philosopher, maintaining that the very thing in question was hot, nor another, asserting that the same thing was cold."

(b) ὥς εἶχον τάχες.] Stephanus judiciously observes that ἔχω, here, is not to be taken for *possum*, but that the phrase is of the same nature with these usual ones, ὥς ἕκαστος εἶχεν ἀξίας, and ὥς ἕκαστος εἶχεν ῥώμης, as every one had of worth, or of strength. So, here, ὥς εἶχον τάχες signifies, as I had of speed, that is, according to my share of speed; for, I suppose, Stephanus means that, strictly speaking, τάχες is the genitive case of a quantity understood.

- εἶχον τάχες, ἔτεινον εὐθὺ βακυλῶν. Ἐλθὼν δὲ, συγχίνομαί τινι τῶν Καλδαίων σοφῷ ἀνδρὶ, καὶ θεισπίσῃ τὴν τέχνην, ποσιῶ μὲν τὴν κόμην, γένειον δὲ μάλα σεμνὸν καθειμένον· τῆνομα δὲ ἦν αὐτῷ Μιθρο-  
 5 βαρζάνης. Διηδεῖς δὲ καὶ καθικελεύσας, μόλις ἔτυχον παρ' αὐτῷ, ἐφ' ὅτ' ἀπὸ βέλους μισθῷ, καθηγῆσθαι μοι τῆς ὁδῆς. Παραλαβὼν δὲ με ὁ ἀνὴρ, πρῶτα μὲν ἡμέρας ἑνεία καὶ εἰκοσιν ἅμα τῇ σελήνῃ ἀρξάμενος, ἔλκε, καλίσγων ἐπὶ τὸν Εὐφράτην ἑωδὲν πρὸς ἀνατέλλουσαν τὴν ἥλιον, ῥῆσιν τινα μακρὰν ἐπιλέγων, ἧς ἔσφονδρα καλίσκεον. Ὡστερ γὰρ οἱ Φαῦλοι τῶν ἐν τοῖς ἀγῶσι κηρύκων, ἐπίτρεχόν τι καὶ  
 10 ἐκ ἀσφαλεῖ ἐρθέγγετο· πλὴν ἄλλ' ἔρχει γέ τινας ἐπικαλεῖσθαι δαίμονας. Μετὰ γὰρ τὴν ἐπαθὴν τρεῖς ἂν με πρὸς τὸ πρόσωπον ἀποπλύτας, ἐπανήμι πάλιν, ἐδένα τῶν ἀπανιάντων προστόλεπον. Καὶ σίλῃ μὲν ἡμεῖν τὰ ἀκρόδρυα, ποτὶν δὲ γοῖα, καὶ μελίκρατον, καὶ τὸ τῷ Κοάσπῃ ὕδαρ· εὐνὴ δὲ ὑπαιθρῇ ἐπὶ τῆς πόας. Ἐπεὶ δὲ ἄλις  
 15 εἶχε τῆς περιδιαιτήσεως, περὶ μέσας (a) νύκτας ἐπὶ τὸν Τίγρητα ποταμὸν ἀγαγὼν, ἐκαθ' ἑνὲς τέ με, καὶ ἀτέμαξε, καὶ περιήγγισε δαδί καὶ σκίλην, καὶ ἄλλοις πλείοσιν, ἅμα καὶ τὴν ἐκωδὴν ἐκείνην ὑποτονθορύ-  
 20 σας. Εἶτα ὅλον με (b) καταμαγεύσας, καὶ περιελθὼν, ἵνα μὴ βλαπτομένον ὑπὸ τῶν φαντασμάτων, ἐπανάγει ἐς τὴν οἰκίαν, (c) ὡς εἶχον ἀναποδίζοντα. Καὶ τὸ λοιπὸν ἀμφὶ πλὴν εἶχομεν. Αὐτὸς μὲν ἔν μαγικὴν τιν' ἔδου σολὴν, τὰ πολλὰ ἱοικουῖαν τῇ Μηδικῇ. Ἐμὲ δὲ τετοισὶ φέρων ἐνεσκέυατε τῷ πύλῳ καὶ τῇ λεοντῇ, καὶ προσέτι τῇ λύρῃ· καὶ παρκελεύσατο ἥν τις ἔρηται με τῆνομα, Μίνιππον μὲν μὴ λέγειν, Ἡρακλέα δὲ, ἢ Ὀδυσσεῖα, ἢ Ὀρφέα. ΦΙΛ. Ὡς δὴ τί  
 25 τῆτο, ὦ Μίνιππε; Οὐ γὰρ συνήμι τὴν αἰτίαν ἔτι τῷ σχήματι, ἔτι τῶν ὀνομάτων. ΜΕΝ. Καὶ μὴν προδὴλόν γε τῆτο, καὶ ἔσπερι-  
 λῶς ἀπόρρητον. Ἐπεὶ γὰρ ἔτοι προδὴλὸν ἡμῶν ζῶντες ἐς αὐτοὺς (d) κατε-  
 ληλύθεσαν, ἡγεῖτο, εἰ με ἀπεικάσειεν αὐτοῖς, ῥαδίως ἂν τὴν τῷ Αἰῶκα φρενὴν διαλαθεῖν, καὶ ἀκωλύτως παρελθεῖν, ὥστε συνήβιστον, τραγικῶς μάλα παραπεμπόμενον ὑπὸ τῷ σχήματι.

(a) νύκτας.] The plural number of νύξ is frequently used, instead of the singular. *Steph.*

(b) καταμαγεύσας.] I think, if there were such a word, in Latin, as *magificans*, or, in English, as *bewizarding*, each would more exactly express καταμαγεύσας than *incantans* doth.

(c) ὡς εἶχον.] *As I was.* That is, just after being rubbed and purified. *Me* is understood; for, *me habeo*, in Latin, is a similar expression.

(d) κατεληλύθεσαν.] Attic, pro κατεληλύθεισαν.

5. Ἦδη δ' ἔν ὑπέφαιναν ἡμέρα, καὶ καλεθόντες ἐπὶ τὸν πόσιμον, περὶ ἀναγωγὴν ἐγγιγνόμεθα. Παρεσκευάστο δ' αὐτῷ καὶ σκάφῳ, καὶ (a) ἱερεῖα, καὶ μελίκρατα, καὶ ἄλλα ὅσα πρὸς τὴν τελειὰν χρήσιμα. Ἐμβολόμενοι ἔν ἅπαντα τὰ παρεσκευασμένα, ἔτω δὴ καὶ αὐτοὶ

(b) Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5 Καὶ μέχρι μὲν τιν' ὑπερφερόμεθα ἐν τῷ πόσιμῳ. Ἔττα δ' ἐσεπλεύσαμεν ἐς τὸ ἔλ' καὶ τὴν λίμνην, ἐς ἣν ὁ Εὐφράτης ἀφανίζεται. Περαιωθέντες δὲ καὶ ταύτην, ἀφικνήμεθα ἐς τι χωρίον ἔρημον, καὶ ὑλῶδες καὶ ἀνήλιον. Ἐς ὃ ἀποεάντες (ἡγήτο δὲ ὁ Μιθροδωρεζάνης) βόθρον τε ἀρυξάμεθα, καὶ τὰ μῆλα ἐσφάζομεν, καὶ τὸ αἷμα περὶ τὸν βόθρον 10 ἐσπίσσομεν. Ὁ δὲ μάγ' ἐν τούτῳ δῶδα καιομένην ἔχων, ἔκ' ἐτ' ἡρεμία τῇ Φωνῇ, παμμέγεθες δὲ ὡς οἶός τε ἔν ἀνακραγῶν, δαίμονάς τε ὁμῶς πάντας ἐπέσχετο, καὶ Ποινᾶς, καὶ Ἐρινύας, (c) καὶ νυχίαν

(a) ἱερεῖα, καὶ μελίκρατα.] These words are spoken in ridicule of Ulysses's preparations, in Homer:

Ἐνθ' ἱερίᾳ μὲν Περμείδης Εὐρύλοχ' τε  
Εἶχον. —————

And,

Πρωτὰ μελικρήτω. — Hom. Odyss. Lib. xi.

(b) Βαίνομεν, &c.] This verse is also taken from Homer, ib.—Stephanus observes, concerning the word θαλερὸν, in this line, that it is generally explained by δύνων, wet; but, says he, “Commodius uberes lacrymas ibi intelligere possumus quæ magna ubertate ex oculis profunduntur, ut frondes ex arboribus.” Perhaps, he would have accounted for the metaphor still more naturally, if he had said, “Ut gemmæ ex arboribus, as buds break out of trees.”

(c) καὶ νυχίαν, &c.] Here is an heroic verse, which, whether it stand thus in any poet, is what I do not know. I am apt to think that Lucian pieced it together, out of two fragments of different verses, as he hath done that in Charon:

Νῆσφ' ἐν ἀμφιζύτῃ, βασιλεὺς δέ τις εὔχεται εἶναι.

But, it seems a little strange to me that he should make use of the epithet αἰπεινὴν; and, till I can find good authority for his so doing, I shall believe he should have written it ἐπαίνην, because Homer, Il. Lib. ix. hath it,

Κικλήσκεις Ἀΐδην καὶ ἐπαίνην Περσεφονείαν;

Ἐκάτην, καὶ αἰπεινὴν Περσεφόνειαν, παρμιγνύς ἅμα βαρβαρικά  
τινα καὶ ἄσημα ὀνόματα, καὶ πολυσύλλαβα. Εὐθύς ἔν πάντῃ ἐκείνῃ  
ἰσαλεῦετο, καὶ ὑπὸ τῆς ἐπαδῆς τῆς δαφνός ἀνερρήγνυτο, καὶ ἡ ὑλακὴ τῆς  
Κέρβερος πόρρωθεν ἠκάνετο, καὶ τὸ πρᾶγμα ὑπερκάτηφες ἦν καὶ σκυ-  
5 θρωπόν.

(a) Ἐδδειςεν δ' ὑπένεβεν ἀναξ ἐνέων Ἀϊδανεύς.

Κατεφάνετο γὰρ ἤδη τὰ πλείστα, καὶ ἡ λίμνη, καὶ ὁ Πυριφλεγέων,  
καὶ τῆς Πλέτων τὰ βασίλεια. Κατελθόντες δ' (b) ὅμως διὰ τῆς  
χάσματ', τὸν μὲν Ῥαδάμανθυς εὗρομεν τεθνεῶτα μικρῶς δεῖν ὑπὸ  
10 τῆς δέας. Ὁ δὲ Κέρβερος ὑλάκτησε μέντοι, καὶ (c) παρεκίνησε  
ταχὺ δὲ μὲν κρύσαντ' τὴν λύραν, παραχρῆμα ἐκοιμήθη ὑπὸ τῆς  
μέλως. Ἐπεὶ δὲ πρὸς τὴν λίμνην ἤλθομεν, μικρῶς μὲν ἔδ' ἐπεραιώθη-  
μεν· ἦν γὰρ ἤδη πλῆρες τὸ πορθμεῖον, καὶ οἰμωγῆς ἀνάπλεον. Τραυ-  
ματίαι δὲ πάντες ἐπέπλεον, ὁ μὲν τὸ σκέλ', ὁ δὲ τὴν κεφαλὴν, ὁ δὲ  
15 ἄλλο τι συνίετριμμέν'. ἔμοι δοκεῖν ἐκ τινος πολέως παρόντες.  
"Ὅμως δ' ἔν ὁ βέλτερος Χάρων, ὡς εἶδε τὴν λεοντῆν, οἰηθεὶς μετὸν  
Ἡρακλῆα εἶναι, ἰσεδίξατό με, καὶ διεπόρθημυσέ τε ἄσμεν', καὶ  
ἀποδοῖσι διεσήμεναι τὴν ἀτραπόν.

6. Ἐπεὶ δὲ ἦμεν ἐν τῷ σκότῳ, προοίει μὲν ὁ Μιθροβαρζάνης.  
20 Εἰπόντων δ' ἐγὼ κατόπιν ἐχόμενος αὐτῶν, ἕως πρὸς λειμῶνα μεγίστον  
ἀφικνήμεθα τῷ ἀσφοδῆλι κατάφυτον. Ἐνθα δὲ περιεπέτοίλο ἡμᾶς  
(d) τετριγυῖαι τῶν νεκρῶν αἱ σκιαί. Κατ' ὀλίγον δὲ προΐοντες,  
παρεγενόμεθα πρὸς τὸ τῆς Μίνω δικαστήριον. Ἐτύγχανε δὲ ὁ μὲν ἐπὶ

And again, Odys. xi.

Ἰφθίμῳ τ' Αἰδῇ καὶ ἐπαίνῳ Περσεφόνειᾳ,

and every-where else in the same manner. Besides this, the epithet ἐπαίνην, *horrendam*, seems much better applied, to *Proserpine*, than αἰπεινὴν, *excelsam*.

(a) Ἐδδειςεν, &c.] Hom. II. Lib. xix. Upon the shock given to the earth by the battle of the Gods, near Troy.

(b) ὅμως.] Nevertheless. That is, though every thing appeared frightful, to deter us.

(c) παρεκίνησε.] Παρακινέω is generally taken in a passive sense, and signifies, *indecore-moveor*; and, from thence, it signifies, *mente-emoveor*, or *infurorem-vertor*. Steph.

(d) τετριγυῖαι.] *Jesting upon*:

—Ψυχὴ δὲ κατὰ χθονὸς ἤντε καπνὸς

Ἦχετο τετριγυῖα. II. xxiii. v. 101.



Θρόνος τινος ὑψηλῆς καθήμενος. Παρεισκήκισαν δὲ αὐτῷ Ποιναί, καὶ (a) Ἀλάστορες, καὶ Ἐρινύες. Ἐτέρωθεν δὲ προσήγοντο πολλοί τινες ἐφείξῃς ἀλύσει μακρᾷ δεδεμένοι. Ἐλέγοντο δὲ εἶναι μοιχοί, καὶ πορνοδοσκοί, καὶ τελῶναι, καὶ κόλακες, καὶ συκοφάνται, καὶ τοῖστ' ὁμιλ' τῶν πάντα κυκάντων ἐν τῷ βίῳ. Χωρὶς δὲ οἷτε πλῆσσιοι, καὶ τοκογλύφοι προσήεσαν, ὡχροί, καὶ πορογάστορες, καὶ ποθαγροί, (b) κλοιὸν ἕκαστ' αὐτῶν καὶ κόρακα διτάλαντον ἐπικείμενος. Ἐφεσῶτες ἦν ἡμεῖς, ἐωρῶμέν τε τὰ γιγνόμενα, καὶ ἡκόμεν τῶν ἀπολογημένων. Κατηγόρεον δὲ αὐτῶν καινοί τινες καὶ παρὰδοξοι ῥήτορες. ΦΙΛ. Τίνες ἔσσι πρὸς Διός; Μὴ γὰρ ὀκνήσῃς καὶ τῆτο εἰπεῖν. ΜΕΝ. 10 Οἷσδ' αὖ περ ταυτασί τας πρὸς τὸν ἥλιον ἀποτελεσμένης σκιάς ἀπὸ τῶν σωματῶν; ΦΙΛ. Πάνυ μὲν ἔν. ΜΕΝ. Αὗται τοίνυν, ἐπειδὴν ἀποθάνωμεν, κατηγορεῖσσι τε, καὶ καταμαρτυρεῖσι, καὶ διελέγχουσι τὰ πεπραγμένα ἡμῖν παρὰ τὸν βίον· καὶ σφόδρα τινὲς αὐτῶν ἀξιόπιστοι δοκῶσιν, ὅτε αἰεὶ συνῆσαι, καὶ μηδέποτε ἀφιστάμεναι τῶν σωματῶν. 15 Ὁ δ' ἔν Μίνως ἐπιμελῶς ἐξελάζων ἀπέπεμπεν ἕκαστον ἐς τὸν τῶν ἀσεβῶν χώρον, δίκην ὑφίξοντα καὶ ἀξίαν τῶν τετολμημένων· καὶ μάλιστα ἐκείνων ἥπτετο, τῶν ἐπὶ πλάτοις τε καὶ ἀρχαῖς τετυφωμένων, καὶ μονοεχὶ καὶ προσκυνεῖσθαι περιμενόντων, τήν τε ὀλιγοχρόνιον ἀλαζωνείαν αὐτῶν, καὶ τήν ὑπεροψίαν μυσσατίζοντων, καὶ ὅτι μὴ 20 ἐμύμνηντο, θνητοὶ τε ὄντες αὐτοί, καὶ θνητῶν ἀγαθῶν τετυχηκότες. Οἱ δὲ ἀποδυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάντα (πλάτες λέγω, καὶ γένη, καὶ δυνατείας) γυμνοὶ κάτω νενευκότες, παρεισκήκισαν, ὥσπερ τινα ὄνειρον ἀνατεμπαζόμενοι τὴν παρ' ἡμῖν εὐδαιμονίαν· ὥστε ἔφαγε ταῦτ' ὄρων, ὑπερέχαιρον· καὶ εἴ τινα γνωρίζοιμι αὐτῶν, προσίων ἂν 25 ἡσυχῇ πως ὑπεμύμνησκον, “Οἷσθ' ἔν παρὰ τὸν βίον, καὶ ἡλικον “ἐφυσᾷ τότε, (c) ἡνίκα πολλοὶ μὲν ἔωθεν ἐπὶ τῶν προθύρων “παρεισκήκισαν, τὴν πρόσοδον αὐτῆς περιμένοντες, ὠθέμενοί τε καὶ “ἀποκθεϊόμενοι πρὸς τῶν οἰκετῶν. Ὁ δὲ μόγις ἂν ποῖτε ἀνατείλαις

(a) Ἀλάστορες.] The grammarians agree that Ἀλάστωρ signifieth an *evil genius*, who inflicts upon men ἄλαστα, *not-to-be-forgotten*; that is, *grievous punishments*. Steph.

(b) κλοιὸν, καὶ κόρακα.] Κλοιός, a κλειώ, *claudio*, a *neck-yoke*. Steph.—The κόραξ was, probably, some massy iron, having a beak like that of a crow, and thereby fitted to pierce and break through any thing that was solid and strong. We call that sort of iron handspike, with which we break up quarries, “a crow.”

(c) ἡνίκα.] Quando, or quum: ἔνικα, quia, or causa.

“ αὐτοῖς πορφυρεῖς τις, ἢ περιχρυσῶ, ἢ διαποίκιλῶ, εὐδαίμονας  
 “ ὥστο καὶ μακαρίας ἀποφαίνειν τῆς προσιπόντας, ἢν τὸ σῆθῶ, ἢ  
 “ τὴν δεξιὰν προτεινῶν δοίη καταφιλεῖν.”—Ἐκεῖνοι μὲν ἐν ἡνῶντο  
 ἄκοντες.

5 7. Τῷ δὲ Μίνωϊ μία τις καὶ πρὸς χάριν ἐδικάσθη δίκη. Τὸν γὰρ  
 τοι Σικελιώτην (a) Διονύσιον, πολλὰ καὶ ἀνόσια ὑπὸ τε Δίωνῳ  
 κατηγορηθέντα, καὶ (b) ὑπὸ τῆς σοῆς καταμαρτυρηθέντα, παρελθὼν

(a) Διονύσιον.] This was Dionysius II. of Sicily, a most inhuman tyrant. After the death of his father, Dionysius I. he gave himself up entirely to revelling, and the massacre of his subjects. Upon this, Dion, brother to his father's second wife, a man of great humanity, learning, military skill, and spirit, formed a design to dethrone him; but, upon the tyrant's discovering it, he fled to Corinth; and, returning thence with sufficient forces, deposed him, and made him fly to the Locrensiens, a people of Italy, then in alliance with him. Here, by villanous methods, he got the supreme power into his own hands, and then rioted, ravished, robbed, and murdered, as he had before done, at Syracuse. At length, when he was determined to make a general slaughter, his forces were opposed and routed, and he himself was obliged to fly back again to Sicily; where he surprised Syracuse, and, once more, made himself master of it. Upon this, Dion formed a second conspiracy, which took effect: for he obliged the tyrant to fly to Corinth, where, that he might no longer appear formidable, and so preserve his life, he turned buffoon and school-master. *Diod. Sicul.* Lib. xvi, and *Justin*, Lib. xxi.—His being reduced to live the life of a school-master seems a manifest judgment upon him, for all his wicked practices.

(b) ὑπὸ τῆς σοῆς.] Probably, Lucian here means to insinuate how contrary the strict morality and principles of the Stoics were to the enormous practices of Dionysius, who thought himself, as it were, licensed to do what pleased him, from the doctrine of Aristippus, who frequented his court, and, being an Epicurean philosopher (that is, a wicked madman), held that nothing was good but self gratification or pleasure; nothing evil but pain of body or mind: a monstrous doctrine, that plainly encourages men to let all their

Ἀρίστιππῳ ὁ Κυρηναῖος (ἄγχι δ' αὐτὸν ἐν τιμῇ, καὶ δύναται μέγιστον ἐν τοῖς κάτω) μικρῷ δεῖν τῇ Χιμαίρᾳ προσδεδέντα παρέλυσεν τῆς καταδίκης, λέγων πολλοῖς αὐτὸν τῶν (a) πεπαιδευμένων πρὸς ἀργύριον γενέσθαι δεξιόν. Ἀποσάντες δὲ ὅμως τῷ δικαστηρίῳ, πρὸς τὸ κολαστήριον ἀφικνήμεθα. Ἐνθα δέ, ὦ φίλε, πολλὰ καὶ ἐλκεῖν ἦν ἀκῶσαι τε, καὶ ἰδεῖν· μασίγων τε γὰρ ὁμῶς ψόφῳ ἤκκετο, καὶ οἰμωγὴ τῶν ἐπὶ τῷ πυρὸς ὀπτωμένων, καὶ (b) στρέβλαι, καὶ κύφωνες, καὶ τροχοί· καὶ ἡ Χιμαῖρα ἐσπαράττει, καὶ ὁ Κέρβερος ἰδάρδαπτε· ἐκολάζοντό τε ἅμα πάντες, βασιλεῖς, δῆλοι, σατράπαι, πῆνητες, πλῆττοι, πτωχοί· καὶ μετέμελε πᾶσι τῶν τετολυμημένων. Ἐνῆς δὲ αὐτῶν καὶ ἐγνωρίσα- 10 μιν ἰδόντες, ὅποσοι ἦσαν τῶν ἐναγχῶς τετελευτηκότων· οἱ δὲ ἐνικαλύπτοντο καὶ ἀπεστρέφοντο· εἰ δὲ καὶ προσβλίποιεν, μᾶλλον δαλο-

depraved and violent appetites loose upon one another, loosens all the ties of virtue and bonds of society, and tends to make mankind a multitude of fiends and monsters.

(a) πεπαιδευμένων.] Plutarch says that Dionysius's palace was very dusty; because many mathematicians, who studied there, drew their figures in sand. He certainly was a lover and encourager of learning and learned men: for he heard Plato, with great pleasure, and esteemed him so highly as to promise him a considerable tract of land, to set up his new form of government in. Archytas, the great mathematician and Pythagorean philosopher, had a vast influence over him: and Aristippus used to tell him, to his face, that he frequented his court because he wanted money from him. Χρημάτων δέομενες παρὰ σέ ἤκω, says he. To which, in particular, Lucian probably here alludes. See Diog. Laërt. in Plat. and Aristip.

(b) στρέβλαι, καὶ κύφωνες.] Στρέβλη properly signified a wooden instrument, with which, by the help of wedges, shipcarpenters brought the planks of ships close to the timbers. It was so called from στρέφω, *verto*, and was also made use of to press men, in order either to torture, or put them to death. Steph. Κύφων was another instrument, “quo vinciebantur aut torquebantur nocentes,” as Stephanus observes: and, as it was so named from κύπτω, *pronumfacio*, or *incurvo*, it probably was some sort of an instrument that brought the neck and knees together, resembling the punishment of tying neck and heels, used to our soldiers.

πρεπὶς τε, καὶ κολακευτικόν· καὶ ταῦτα, πῶς οἱ βαρεῖς ὄντες, καὶ ὑπερόπται παρὰ τὸν βίον;—Τοῖς μὲντοι πένησιν ἡμιτέλεια τῶν πακῶν ἐδίδото, καὶ διαναπαυόμενοι πάλιν ἐκολάζοντο.

8. Καὶ μὴν κάκεινα εἶδον τὰ μυθώδη, τὸν Ἰξίονα, καὶ τὸν Σίσυφον, καὶ τὸν Φρύγα Τάνταλον χαλεπῶς ἔχοντα, καὶ τὸν γεγενῆ Τιτυόν· Ἡράκλεις ὅσθι. Ἐκεῖτο γὰρ τόπον ἐπέχων ἀγρεῖ. Διελθόντες δὲ καὶ τέττες, εἰς τὸ πιδίον ἐπιδέλλομεν, τὸ Ἀχερῆσιον εὐρίσκομέν τε αὐτόθι τὰς ἡμέτερας τε, καὶ τὰς ἡρώϊας, καὶ τὸν ἄλλον ὄρκιον τῶν νεκρῶν, κατὰ ἔθνη καὶ φυλά διαιτωμένους· τὰς μὲν παλαιὰς τινας, καὶ εὐρωτιῶνας, καὶ, ὡς φησιν Ὀμηρῶς, ἀμειννῆς· τὰς δὲ νηαλεῖς καὶ συνεσηκότας, καὶ μάλιστα τὰς Αἰγυπτιῶν αὐτὰς, διὰ τὸ πολυαρκεῖς τῆς (α) ταριχείας. Τὸ μὲντοι διαγινώσκειν ἕκαστον, ἐπ' αὐτῷ τι ἦν ῥάδιον· ἅπαντες γὰρ ἀτεχνᾶς ἀλλήλοις γίνονται ὅμοιοι, τῶν ὁσίων γεφυρωμένων· πλὴν μόγις καὶ διὰ πολλῶν ἀναθεωρῶντες αὐτὰς ἐγινώσκουσιν. Ἐκεῖντο δ' ἐπ' ἀλλήλοις ἀμαυροὶ καὶ ἄσημοι, καὶ ἔδεν ἔτι τῶν παρ' ἡμῖν καλῶν φυλάττοντες. Ὡς, πολλῶν ἐν ταυτῇ, σκελετῶν κειμένων, καὶ πάντων ὁμοίων, καὶ φοβερόν τι καὶ διάκνον δαδωρόταν, καὶ γυμνὰς τὰς ὀδόντας προφαίνοντων, ἠπόρην πρὸς ἐμαυτοῦ, ὃ τινι διακρίναιμι τὸν Θερσίτην ἀπὸ τῆ καλῆς Ηἰρέως, ἢ τὸν μεταίτην Ἰρόν, ἀπὸ τῆ (b) Φαιάκων βασιλέως, ἢ Πυρρίαν τὴν μάγειρον ἀπὸ τῆ Ἀγαμέμνονος. Οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμάτων αὐτοῖς παρέμενεν· ἀλλ' ὅμοια τὰ ὅσα ἦν, ἄδηλα, καὶ (c) ἀνεπίγραφα, καὶ ὑπ' ἐδενός· ἔτι διακρίνεσθαι δυνάμενα.

9. Τοιγάρτοι ἐκεῖνα ὁρᾶντι ἰδούκει μοι ὁ τῶν ἀνθρώπων βίος· πομπῇ τινι μακρῇ προτεοικέναι, (d) χορηγεῖν δὲ καὶ διατάττειν ἕκαστα ἢ τύχη, διάφορα καὶ ποικίλα τοῖς πομπευταῖς σχήματα προσάπ-

(a) ταριχείας] The ancient Egyptians embalmed their dead in such a manner, that the bodies remain entire, even to this day, as they are frequently found in their tombs.

(b) Φαιάκων βασιλέως.] Alcinous.

(c) ἀνεπίγραφα.] Titulic-carentia; that is, wanting-marks-of-distinction, whereby they may be known from any other bones.

(d) χορηγεῖν.] To do the office of a χορηγός, who was the person appointed to manage the Athenian players, dancers, and musicians, and had the direction of their dresses and performances, either on the theatre, or upon the public festivals and solemnities. He also was to find them in all necessities. Potter and Steph.

18α. Τὸν μὲν γὰρ λαβῶσα ἡ τύχη, βασιλικῶς διεσκέυατε τιάρην  
 τε ἐπιθείσα, καὶ δορυφόρους παραδῶσα, καὶ τὴν κεφαλὴν ἐψάσα τῷ  
 διαδήματι· τῷ δὲ οἰκέτῃ σχῆμα περιέθηκε· τὸν δὲ τινα καλὸν εἶναι  
 ἐδόκησε· τὸν δὲ ἄμορφον καὶ γελοῖον παρσκεύασε· πανδοκίην γὰρ  
 οἶμαι δεῖν γενέσθαι τὴν Δίαν. Πολλάκις δὲ διὰ μέσης τῆς πομπῆς 3  
 μετέβαλε τὰ ἐνίων σχήματα, ἕκ ἑῷσα ἐς τὸ τέλος διαπομπεῦσαι  
 ὥς ἐτάχθησαν· ἀλλὰ μεταμφέεσσα, τὸν μὲν (α) Κροῖσον ἠνάγκασε  
 τὴν τῆ οἰκέτῃ καὶ αἰχμαλώτῃ σκευὴν ἀναλαβεῖν· τὸν δὲ Μαιάνδριον,  
 τῶς ἐν τοῖς οἰκέταις πομπεύοντα, τὴν (β) Πολυκράτῃς τυραννίδα

(α) Κροῖσον.] See your dictionary.

(β) Πολυκράτης.] The story of Polycrates is very extraor-  
 dinary, and is related to this purpose, in the 3d book of  
 Herodotus.—He first seized upon Samos, then conquered  
 many of the Ægean islands, and took several towns upon the  
 coast of Asia; and all this without the least interruption of  
 his success. Upon which, Amasis, king of Egypt, sent him  
 a message, to desire he would throw away whatever he had  
 of greatest value, and the loss of which would most afflict  
 him; for that his successes were too extraordinary, and  
 must be followed by some terrible disaster, if he did not  
 inflict upon himself a share of the misfortunes which neces-  
 sarily attend this life. Upon this, Polycrates took an emerald  
 signet, of inestimable value, and, getting into a boat, went  
 out to a good distance from Samos, and there dropped it  
 into the sea, before many witnesses. In four or five days  
 after, he had a present made him of a fine fish, in the belly  
 of which was found this very signet: of which surprising  
 piece of fortune, when Amasis had been informed, he in-  
 stantly sent ambassadors to Polycrates, by whom he re-  
 nounced all future commerce and friendship with a man who  
 must come to some dreadful end. His apprehensions were,  
 in the end, verified; for Orætes, governor of Sardis, under  
 Cyrus, having, by way of a lure, invited Polycrates to come  
 and accept of a great treasure he had at his service, where-  
 by to push on his conquests, Polycrates thereupon created  
 his secretary, Mæandrius, regent, in his own stead, and  
 went to wait upon Orætes, who instantly seized and crucified  
 him: and thus did Mæandrius get the possession of his  
 crown. Herodotus mentions nothing of Mæandrius's be-

- μετινέδουσι, καὶ μέχρι μὲν τινος εἴασε χρῆσθαι τῷ σχήματι. Ἐπειδὴν δ' ὁ τῆς πομπῆς (a) καιρὸς παρέλθῃ, τῆνικαῦτα ἕκαστος ἀποδὲς τὴν σκευὴν, καὶ ἀποδυσάμενος τὸ σχῆμα μετὰ τῆς σάματος, ὥσπερ ἦν πρὸ τῆς, γίγνεται, μηδὲν τῆς πλυσίς διαφέρειν. Ἐνιοὶ δὲ ὑπ' ἀγνωμοσύνης, ἐπειδὴν (b) ἀπαιτῇ τὸν κόσμον ἐπισῆσσε ἡ τύχη, ἄχθονταί γε, καὶ ἀγανακτῶσιν, ὥσπερ οἰκείαν τινῶν σερισκόμενοι, καὶ ἔχ' ἅ πρὸς ὀλίγον ἐχρήσαντο ἀποδιδόντες. Οἶμαι δὲ καὶ τῶν ἐπὶ τῆς σκηνῆς πολλάκις ἐωρακέναι τὰς τραγικὰς ὑποκριτὰς τέττας πρὸς τὰς χρεῖας τῶν δραμάτων ἄρτι μὲν Κρέοντος, ἐνίῳσε δὲ Πριάμους γιγνομένους,
- 10 ἢ Ἀγαμέμνονας· καὶ ὁ αὐτὸς, εἰ τύχοι, μικρὸν ἐμπροσθεν μάλα σεμνῶς τὸ τῆς Κέκροπος ἢ Ἐρεχθίδος σχῆμα μιμησάμενος, μετ' ὀλίγον οἰκείτης προήλθεν ὑπὸ τῆς ποιητῆς κεκελευσμένῳ. Ἦδη δὲ πέρας ἔχοντος τῆς драματος, ἀποδυσάμενος ἕκαστος αὐτῶν τὴν χρυσόπασον ἐκείνην ἐσθῆτα, καὶ τὸ προσωπεῖον ἀποθέμενος, καὶ κατα-
- 15 θῆας ἀπὸ τῶν ἐμβωμάτων. πάντες, καὶ ταπεινὸς περὶέρχεται, ἐκ' ἐτ' Ἀγαμέμνων ὁ Ἀτρεΐδης, ἐδὲ Κρέων ὁ Μενεικίης· ἀλλὰ (c) Πῶλος Χαρικλῆς Σβυτιεύς ὀνομαζόμενος, ἢ Σάτυρος ὁ Θεογεΐτωνος Μαραθάνιος.— Τοιαῦτα καὶ τὰ τῶν ἀνδράπων πρᾶγματά ἐσιν, ὥς τότε μοι ὁρῶντι ἔδοξεν.
- 20 10. ΦΙΛ. Εἰπέ μοι, ᾧ Μένιππε, οἱ τὰς πολυτελεῖς τέττας καὶ ὑψηλὰς τάφους ἔχοντες ὑπὲρ γῆς, καὶ σήλας, καὶ εἰκόνας, καὶ ἐπιγράμματα, ἔδεν τιμιώτεροι παρ' αὐτοῖς εἶσι τῶν ἰδιωτῶν νεκρῶν; ΜΕΝ. Ἀπρεῖς, ᾧ ἔτος· εἰ γὰρ ἐθεάσω τὸν Μαισῶλόν αὐτὸν, λέγω δὲ τὸν Κάρα, τὸν ἐκ τῆς τάφου περιβόητον, εὖ οἶδα, ὅτι ἐκ' αὐτῶν ἐπαύσω
- 25 γελῶν· ἔτω ταπεινῶς ἔρριπτο ἐν παραθύρῳ παρὰ λαυθάνων ἐν τῷ λοιπῷ δήμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖ, τοσῶτον ἀπολαύων τῆς μνήματος, παρ' ὅσον ἐβαρύνετο τῆλικῶτον ἄχθος ἐπικείμενος. Ἐπειδὴν γὰρ, ᾧ ἑταίρῃ, ὁ Αἰακὸς ἀπομετρήσῃ ἐκαστῷ τὸν τόπον (δίδωσι δὲ τὸ μέγιστον

traying him to Orætes, as Lucian gives us to believe, in Charon; and I doubt whether any history, we have now extant, gives that account.

(a) καιρὸς παρέλθῃ.] That is, "when this life is ended."

(b) ἀπαιτῇ ἡ τύχη.] That is, "when, at the hour of death, men must part with all their worldly possessions."

(c) Πῶλος, ἢ Σάτυρος.] Polus was a famous Greek tragedian, who never failed to make his audience weep when he acted the Electra of Sophocles. *Hoffman*. Satyrus was another Greek actor, remarkable for mimicking Demosthenes's impediment of speech. *Diodor. Sicul. Lib. xvi.*

ἐ πλείον ποδός) ἀνάγκη ἀγαπᾶντα καίλακείσθαι, πρὸς τὸ μέτρον  
 συνεσαλμένον. Πολλῷ δ' ἂν οἶμαι μᾶλλον ἐγγέλαις, εἰ ἐθεάσω τὰς  
 παρ' ἡμῖν βασιλείας καὶ σατράπας, πῶς χεύοντας παρ' αὐτοῖς, καὶ  
 ἦτοι ταριχαπολῆνίας ὑπ' ἀπορίας, ἢ τὰ πρῶτα (α) διδάσκοντι  
 γράμματα, καὶ ὑπὸ τῆς τυχόντος ὑβριζομένους, καὶ κατὰ κόρης παιο- 5  
 μένους, ὥσπερ τῶν ἀνδραπάδων τὰ ἀτιμότεστα. Φίλιππον γὰρ τὸν  
 Μακεδόνα ἐγὼ θεασάμενος, εὐδὲ κρατεῖν ἑμαυτῷ δυνατὸς ἦν. Ἐδείχ-  
 θη δέ μοι ἐν γωνιδίᾳ τινὶ, μισθῷ ἀκέμενος τὰ σατρά τῶν ὑποδημάτων.  
 Πολλὰς δὲ καὶ ἄλλας ἦν ἰδεῖν ἐν ταῖς τριόδοις μεταιτῆντας. Εἰς ἕξας  
 λέγω, καὶ Δαρείους, καὶ Πολυκράτεις. 10

ΦΙΛ. Ἀτοπα διηγῇ τὰ περὶ τῶν βασιλέων, καὶ μικρῷ δεῖν  
 ἅπιστα. Τί δὲ ὁ Σωκράτης ἐπραττε, καὶ Διογένης, καὶ εἰ τις ἄλλος  
 τῶν σοφῶν; ΜΕΝ. Ὁ μὲν Σωκράτης κακεῖ περιέρχεται (β) διελίσχων  
 ἅπαντας· σὺν εἰσι δ' αὐτῷ Παλαμῆδης, καὶ Ὀδυσσεύς, καὶ Νέστωρ, καὶ  
 εἰ τις ἄλλος λάλος νεκρὸς. Ἔτι μέντοι ἐπεφύσσητο αὐτῷ, καὶ διωδῆ- 20  
 κει ἐκ τῆς φαρμακοποιίας τὰ σκέλη. Ὁ δὲ βέλτιστος Διογένης  
 παροικεῖ μὲν Σαρδαναπάλῳ τῷ Ἀσσυρίῳ, καὶ Μίδᾳ τῷ Φρυγί, καὶ  
 ἄλλοις τισὶ τῶν πολυτελῶν· ἀκῶν δὲ οἰμαζόντων αὐτῶν, καὶ τὴν  
 παλαιὰν τύχην ἀναμετρεσμένων, γελᾷ τε, καὶ τέρπεται, καὶ τὰ πολλὰ

(α) διδάσκοντας.] He alludes to the case of Dionysius, al-  
 ready mentioned.

(β) διελίσχων ἅπαντας.] Socrates told the Athenian judges,  
 when they sat upon his trial, "That the God, or Genius,  
 " had commanded him to question all men, and convince  
 " them of their ignorance of virtue." (Observe how like a  
 person commissioned he speaks.) And again, he says,  
 Οἶόν δέ μοι δοκεῖ ὁ Θεὸς ἐμὲ τῇ πολεῖ ταύτῃ προστεθεικέναι, τοίχον  
 ὄντα ὅς ὑμᾶς ἐγείρων, καὶ πείθων, καὶ ὀνειδίζων ἕνα ἕκαστον ἐδὲν  
 παύομαι. "As God seems to me to have placed me over  
 " this city, being such a person, as I cannot cease to excite,  
 " and persuade, and ubraid every single man." *Plat. in Apo-*  
*log.* And it hath not been doubted, by many wise and  
 learned Christians, that God raised him a light in the days  
 of darkness; as he had so wonderfully enlightened his mind,  
 that no man, of the Gentile world, ever before or after him  
 shone forth with such clear evidence, and strong conviction,  
 against the corruptions of mankind. It is, therefore, with  
 me no question that God appointed and inspired him to be,  
 in some measure, a *light to direct the Gentiles.*

ὑπτιος κατακείμενος ἄδει μάλα τραχεία καὶ ἀπηνεῖ τῇ Φωνῇ, τὰς οἰμωγὰς αὐτῶν (a) ἐπικαλύπτων, ὥστε ἀνιάσθαι τὰς ἀνδρας, καὶ διατκέπτεσθαι μετοικεῖν, ἔ φέροντας τὸν Διογένην.

12. ΦΙΛ. Ταυτὶ μὲν ἱκανῶς.—Τί δὲ τὸ ψήφισμα ἦν, ὅπερ ἐν  
 5 ἀρχῇ ἔλεγες κεκυρῶσθαι κατὰ τῶν πλεσίων; ΜΕΝ. Εὖγε ὑπεμ-  
 νητας· ἔ γὰρ οἶδ' ὅπως περὶ τέττα λέγειν προθέμενος, παμπολὺ  
 ἀπεπλανήθην τῷ λόγῳ. Διατρέξοντος γάρ μου παρ' αὐτοῖς, πρέθεσαν  
 οἱ (b) πρυτάνεις ἐκκλησίαν περὶ τῶν κοινῇ συμφερόντων. Ἰδὼν ἔν  
 10 ἦν τῶν (c) ἐκκλησιασῶν. Διακλήθη μὲν ἔν καὶ ἄλλα· τελευταῖον δὲ  
 τὸ περὶ τῶν πλεσίων. Ἐπεὶ γὰρ αὐτῶν κατηγορήτο πολλὰ καὶ  
 δεινὰ, βία, καὶ ἀλαζονεία, καὶ ὑπεροψία, καὶ ἀδικία, τέλῃ ἀναστὰς τις  
 τῶν δημαγωγῶν ἀνέγνω ψήφισμα τοιοῦτο.

### Ψήφισμα.

15 “Ἐπειδὴ πολλὰ καὶ παράνομα οἱ πλεῖστοι δρῶσι παρὰ τὸν βίον,  
 “ἀρπάζοντες καὶ βιαζόμενοι, καὶ πάντῃ τρόπῳ τῶν πονημάτων καταφρο-  
 “νῆτες, διδοκλαί τῇ (d) βελῇ καὶ τῇ δόμῳ, ἐπειδὴν ἀποθάνωσι, τὰ  
 “μὲν σώματα αὐτῶν κολάζεσθαι, κατὰπερ καὶ τὰ τῶν ἄλλων πονη-  
 “ρῶν· τὰς δὲ ψυχὰς ἀναπεμφθείσας ἀνω εἰς τὸν βίον, καταλύεσθαι  
 20 “εἰς τὰς ὄντας, ἄχρις ἂν ἐν τῷ τοιαύτῳ διαγάγῃσι (e) μυριάδας ἐτῶν  
 “πάντε καὶ εἴκοσιν, ὅνοι ἐξ ὧν γιγνόμενοι, καὶ ἀχθοφορῶντες, καὶ ὑπὸ  
 “τῶν πονημάτων ἐλαυνόμενοι. Τέντεῦθεν δὲ λοιπὸν, ἐξεῖναι αὐτοῖς  
 “ἀποθανεῖν.” — (f) “Εἶπε τὴν γνώμην Κερνίων Σκελετίων,

(a) ἐπικαλύπτων.] Stephanus renders this word by *obscu-  
rants*, the propriety of which, to signify *drowning* a noise, I  
cannot see.

(b) πρυτάνεις.] See the notes upon *Conc. Deor.*

(c) ἐκκλησιασῶν.] Ἐκκλησιαστής signifies, *one-of-the-assembly-  
of-the-people*. I know no exact corresponding term, used by  
the Romans. *Concionarius* signifies rather a *frequenter-of-  
such-assemblies*, than a *member* of one.

(d) βελῇ καὶ δόμῳ.] See the notes upon *Conc. Deor.*

(e) μυριάδας.] Μυρίας signifies ten thousand; so that twenty-  
five times that will make two hundred and fifty thousand.

(f) Εἶπε τὴν γνώμην.] When any man offered a decree, or  
a law, to be passed, either in the senate, or assembly of the



“Νεκυστιεύς, Φυλῆς Ἀλιβαντιάδης.”—Τέττε ἀναγνωσθέντι τῷ ψηφίσματι, (a) ἐπιψήφισαν μὲν αἱ ἀρχαί, ἐπεχειροτόνησε δὲ τὸ πλῆθος, καὶ ἐνεδριμήσατο ἡ Βριμῶ, καὶ ὑλακτῆσεν ὁ Κέρκις. Οὕτω γὰρ ἐντελῆ γίνεται, καὶ κύρια, τὰ ἀνεγνωσμένα.

13. Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. Ἐγὼ δὲ ἔπερ ἀφίγ- 5  
 μην ἕνεκα, τῷ Τειρεσίᾳ προσελθὼν, ἰκέτευον αὐτὸν τὰ πάντα διηγη-  
 σάμεν, εἰπεῖν πρὸς με, ποῖόν τινα ἠγείτο τὸν ἄριστον βίον. Ὁ δὲ  
 γελάσας (ἔτι δὲ τυφλὸν τι γερόντιον, καὶ ὠχρὸν, καὶ λεπτόφωρον), “ὦ  
 “τέκνον (φησὶ) τὴν μὲν αἰτίαν οἶδά σε τῆς ἀπορίας, ὅτι παρὰ τῶν  
 “σοφῶν ἐγένετο, καὶ τὰ αὐτὰ γιγνωσκόντων ἑαυτοῖς. Ἀτὰρ ἐδίμεις 10  
 “λέγειν πρὸς σε ἀπείρηται γὰρ ὑπὸ τῷ Παδαμάνθῳ. Μηδαμῶς,  
 “(ἔφην) ὦ Πατέρειον· ἀλλ’ εἰπέ, καὶ μὴ περιττὸς με σὺ τυφλότερον  
 “περιϊόντα ἐν τῷ βίῳ.” Ὁ δὲ, δὴ με ἀπαγαγόν, καὶ πολὺ τῶν  
 “ἄλλων ἀποστάσας, ἤρέμα προσκύνφας πρὸς τὸ ἐς Φησίαν. “Ὁ τῶν  
 “(b) ἰδιωτῶν ἄρις βίος καὶ σωφρονέστερος ὥς τῆς ἀφροσύνης  
 “παυσάμεν τὴ μετεωρολογεῖν, καὶ (c) τέλη καὶ ἀρχὰς ἐπισκοπεῖν,

people of Athens, he was said εἰπεῖν τὴν γνώμην, *to propose that opinion*. The following proper names have here been occasionally made, and humourously adapted, by Lucian. I accordingly take the liberty to render Ἀλιβαντιάδης by the made word *exsanguana*, *the bloodless*. I would render the whole sentence thus, in English: *Skall, the son of Skeleton, a native of Ghostland, of the tribe of the bloodless, proposed this decree—Ἀλιβαντίας, ab a priv. & λιβας gutta, vel humor.*

(a) ἐπιψήφισαν.] From this passage we may observe that the magistrates and people of Athens voted in different ways; perhaps, on account of the distinction there was between them. Each of those who voted with pebbles had two of them; one black, and the other white. If he voted for the question, he put his white pebble into the urn, placed for that purpose in the assembly; if against it, the black one, See *Pott. Antiq.*

(b) ἰδιωτῶν.] *Plain unlearned men.*

(c) τέλη καὶ ἀρχὰς.] The *ends* for which the world was made, and the *principles* out of which it was made; subjects constantly disputed upon by the philosophers, to little purpose.

- “ καὶ (a) καταπτύσας τῶν (b) σοφῶν τέτων συλλογισμῶν, καὶ τὰ  
 “ τοιαῦτα λῆρον ἠγησάμενος, τῷτο μόνον ἐξ ἅπαντος θηράσῃ, ὅπως, τὸ  
 “ παρὸν εὖ θέμενος, παραδράμῃς γελῶν τὰ πολλὰ, καὶ (c) περὶ  
 “ μὴδὲν ἐσπεδακώς.” (d) Ὡς εἰπὼν, πάλιν ὤρῃο κατ’ Ἀσφοδιλὸν  
 5 λειμῶνα.
14. Ἐγὼ δὲ (καὶ γὰρ ἤδη ὀψέῃς ἦν), “ Ἀγε δὴ, ὦ Μιθροῦαρχζάνη,  
 “ (φημί) τί διαμέλλομεν, καὶ ἐκ ἅπιμεν αὐθις ἐς τὸν βίον;” Ὁ δὲ  
 πρὸς ταῦτα, “ Θάρρει, (φησὶν) ὦ Μένιππε, ταχεῖαν γὰρ σοι καὶ  
 “ ἀπεράγμωνα ἵποδεῖξω ἀτραπὸν.” Καὶ δὴ ἀπαγαγὼν με πρὸς τι  
 10 χωρίον τῆ ἄλλης ζοφορώτερον, δείξας τῇ χειρὶ πόρρωθεν ἀμαυρόν τι  
 καὶ λεπτὸν ὥσπερ διὰ κλειθρίας ἐσρέον φῶς, “ Ἐκεῖνο (εἶφη) ἐστὶ τὰ  
 “ ἱερὸν τῆ Τροφωνίας, καὶ κεῖθεν κατέρχονται οἱ ἀπὸ Βοιωτίας. Ταύτην  
 “ ἔν ἀνίθι, καὶ εὐθύς ἐστὶ ἐπὶ τῆς Ἑλλάδος.” Ἡσθίεις δὲ τοῖς εἰρημίοις  
 ἐγὼ, καὶ τὸν Μάγον ἀσπασάμενος, χαλεπῶς μάλα διὰ τῆ σομίας  
 15 ἀνερπύσας, ἐκ οἷδ’ ὅπως, ἐν Λεῖαδαίᾳ γίγνομαι.

[a] Καταπτύσας.] Stephanus shews that *καταπτύω* usually governs a genitive case, probably of the preposition *κατὰ*, *contra*, in composition.

(b) σοφῶν συλλογισμῶν.] *The cunning arguments, or sophism*, upon which the philosophers so much valued themselves.

(c) περὶ μὴδὲν ἐσπεδακώς.] This is a very comprehensive sentiment, and, no doubt, was Lucian's own principle. But, had he excepted virtue and vice, he would have shown, if not so much humour and freedom, yet a much better mind.

(d) Ὡς εἰπὼν, &c.] *Odys. xii.*

## ΔΙΑΛ. λγ'. Χάρων, ἢ Ἐπισκοπῆνιες.

This dialogue exhibits such a true and clear prospect of the vanity of human grandeur, and the extreme folly of most of those pursuits in which we so eagerly interest ourselves, that it is almost impossible to read it without becoming wiser and better.

ΕΡΜ.—Τί γελᾷς, ὦ Χάρων; ἢ τί τὸ πορθμεῖον ἀπολιπὼν, δεῦρο ἀνελήλυθας ἐς τὴν παρεῖσαν ἡμέραν, ἔ πανυ εἰσθᾶς ἐπιχωριάζεις τοῖς ἄνω πράγμασι; ΧΑΡ. Ἐπιθύμησα, ὦ Ἐρμῆ, ἰδεῖν ὅποιά ἐσι τὰ ἐν τῷ βίῳ, καὶ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ, ἢ τίνων σερῶμενοι, πάντες οἰμάζουσι κατιόντες παρ' ἡμᾶς· εἰδείς γὰρ αὐτῶν ἀδακρυτι 5 διέπλευσεν. Αἰτησάμεν ὅν παρὰ τῆ ἄδης καὶ αὐτὸς ὥσπερ καὶ ὁ Θετλαδὸς ἐκείνῳ (a) νεανίσκῳ, μίαν ἡμέραν λειπόντως γενέσθαι, ἀνελήλυθα ἐς τὸ φῶς. Καί μοι δοκῶ ἐς δῖον ἐντετυχηκέναι σοι· ξιναγήςεις γὰρ εὖ οἶδ' ὅτι με ξυμπερινοσῶν, καὶ δεῖξαις ἕκαστα, ὡς ἂν εἰδῶς ἅπαντα. ΕΡΜ. Οὐ σχολή μοι, ὦ πορθμεῦ· ἀπέρχομαι γάρ τι 10 διακονησόμενῳ (b) τῷ ἄνω Διὶ τῶν ἀνθρωπικῶν. Ὁ δὲ ἐξύθυμός τέ ἐσι, καὶ δέδωκε μὴ βραδύναντά με, ὅλον ἡμέτερον ἐάσθ' εἶναι, παραδὸς τῷ ζόφῳ· ἢ ὅπερ τὸν Ἥφαιστον πρῶτον ἐποίησε, ῥίψῃ καμὲ τεταγῶς τῆ ποδὸς ἀπὸ τῆ θεοπεσίᾳ βηλῆ, ὡς ὑποσκάζων γέλωτα παρέχοιμι καὶ αὐτὸς (c) οἰνοχοῶν. ΧΑΡ. Περίοψαι ὅν με (d) ἄλλως πλανῶ- 15

(a) νεανίσκῳ.] *Protesilaus*. See your dictionary for him.

(b) τῷ ἄνω Διὶ.] *To Jove above*. Said, perhaps, to distinguish him from *Jove below*, or *Pluto*, in whose realm *Mercury* had also an employment.

(c) οἰνοχοῶν.] Alluding to *Vulcan's* hobbling manner of helping the Gods to nectar; which was so humorous, and raised such a loud laugh among them, as put an end to a fierce quarrel, in which *Jupiter* and *Juno* were then engaged. *Hom. Il. i.*

(d) ἄλλως.] *Frustra* is an odd signification of ἄλλως. Perhaps, it is used in this sense, from the common meaning, *aliter*; because, when a man doth any thing *otherwise* than it ought to be done, he may justly be said to do it *in vain*. *Stephanus* shews it is taken for *frustra*, not only in *Homer*, but also in *Plato's Phæd.* Ταῦτά μοι δόκω ἄλλως λέγειν, "Hæc " *mihi videor frustra dicere.*"

μενον ὑπὲρ γῆς, καὶ ταῦτα, ἑταῖροι, καὶ ξύμπλεις, καὶ συνδιάκτοροι  
 ὦν; Καὶ μὴν καλῶς εἶχεν, ὃ παῖ Μαΐας, ἐκείνων γέν σε μεμνησθαι,  
 ὅτι μηδὲ πάποτε σε ἢ ἀνίλειν ἐκέλευσα, ἢ πρόσκωπον εἶναι· ἀλλὰ σὺ,  
 μὲν ῥέγκεις ἐπὶ τῷ κατασφάματι ἐκταθεὶς, ἄμικς ἔτω καρτερὸς  
 5 ἔχων· ἢ, εἰ τινα λάλον νεκρὸν εὖροις, ἐκείνῳ παρ' ὅλον τὸν πολὺν  
 διαλέγῃ· ἐγὼ δὲ προσδύτης ὢν, τὴν δικωπίαν ἔλκων, ἐρέτω μόνος.  
 Ἀλλὰ πρὸς τῷ πατρὸς, ὃ φίλτατον Ἑρμῆδιον, μὴ καταλίπῃς με  
 περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὥς τι καὶ ἰδὼν ἐπανελθοίμι.  
 Ὡς ἦν με σὺ ἀφῆς, ἐδὲν τῶν τυφλῶν διοίσω. Κατάπερ γὰρ ἐκείνοι  
 10 σφάλλονται διολισθαίνοντες ἐν τῷ σκότει, ἔτω δὲ καὶ γὰρ σοὶ πάλιν  
 ἀμβλυώτω πρὸς τὸ φῶς. Ἀλλὰ δὸς, ὃ Κυλλήνιέ, μοι ἐς αἰὲ  
 μέμνησομένην τὴν χάριν. ἙΡΜ. Τετὶ τὸ πρᾶγμα πλεονάζον αἴτιον  
 κατασέσεται μοι. Οὐρῶ γέν ἤδη τὸν μισθὸν τῆς περιήγησεως ἐκ  
 ἀκόνδυλον πανιάπασιν ἡμῖν ἐσόμενον. Ὑπερηγνέον δὲ ὅμως· τί γὰρ  
 15 ἂν καὶ πάθῃ τις, ὁπότε φίλος τις ἂν βιάζοιτο; Πάντα μὲν ἔν σε  
 ἰδεῖν κατ' ἕκαστον ἀκριβοῶς ἀμήχανόν ἐστιν, ὃ πορθηεῖ· πολλῶν γὰρ  
 ἂν ἐτῶν ἡ διατριβὴ γένοιτο. Εἴτα ἐμὲ μὲν ἀποκηρύττεσθαι δεήσει,  
 κατὰ τερ ἀποδράνῃα ἀπὸ τῷ Διὸς· σὲ δὲ καὶ αὐτὸν καλύσει ἐνεργεῖν τὰ  
 τῷ θανάτῳ ἔργα, καὶ τὴν τῷ Πλάτωνος ἀρχὴν (α) ζημιῶν, μὴ νεκ-  
 20 ραγωγέῃα πολλὰ τῷ χρόνῳ. Καὶ ὁ τελευτῆς Αἰακὸς ἀγανακτήσει,  
 μηδ' ὁσολὸν ἐμπολῶν. Ὡς δὲ τὰ κεφάλαια τῶν γιγνομένων ἰδῆς,  
 τῶν ἤδη σκεπτέον.

2. ΧΑΡ: Αὐτὸς, ὃ Ἑρμῆ, ἐπινόει τὸ βέλτιστον. Ἐγὼ δὲ ἐδὲν  
 οἶδα τῶν ὑπὲρ γῆς, ξένος ὢν. ἙΡΜ. Τὸ μὲν ὅλον, ὃ Χάρων ὑψηλῶ  
 25 τινος ἡμῖν ἔδει χωρεῖν, ὥς αὐτὸς ἐκείνους πάντ' ἰδοίς. Σοὶ δὲ, εἰ μὲν ἐς τὸν  
 ἔρανον ἀνελθεῖν δυνατόν ἦν, ἐκ ἂν ἕκαμνον ἐκ περιωπῆς γὰρ ἂν  
 ἀκριβοῶς ἅπαντα καθεύρας. Ἐπεὶ δὲ ἐθίμεις εἰδύλοισι αἰὲ ζυνόντα  
 ἐπιστατεύειν τῶν βασιλείων τῷ Διὸς, ὅρα ἡμῖν ὑψηλὸν τι ὅρος περι-  
 σκοπεῖν. ΧΑΡ. Οἶσθα, ὃ Ἑρμῆ, ἄτερ εἰώθα λέγειν ἐγὼ πρὸς  
 30 ὑμᾶς, ἐπειδὴν πλέωμεν; Ὅποτε γὰρ τὸ πνεῦμα καταιγίσαν  
 πωλαγία τῇ ὁδῶν ἐμπέσῃ, καὶ τὸ κύμα ὑψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν  
 ὑπ' ἀγνοίας κελεύετε τὴν (b) ὁδὸν σείλαι, ἢ ἐνδῆναι ὀλίγον τῷ

(a) Ζημιῶν.] If this word, and the rest of the sentence, is to stand as it is, I own I can make neither sense nor grammar of the whole: I, therefore, cannot help reading it, σὲ δὲ καὶ αὐτὸν καλύσει ἐνεργεῖν τὰ τῷ θανάτῳ ἔργα, μὴ νεκραγωγέῃα πολλὰ τῷ χρόνῳ, καὶ τὴν τῷ Πλάτωνος ἀρχὴν ζημιώσῃ. According to which reading I have also rendered it.

(b) ἐθόνην σείλαι.] To furl the sail.

(a) ποδός, ἢ συνεκδεσμεῖν τῷ πνεύματι. Ἐγὼ δὲ τὴν ἡσυχίαν ἀγειν παρακλείομαι ὑμῖν· αὐτὸς γὰρ εἰδέναι τὰ βελτίω. Κατὰ ταῦτα δὲ καὶ σὺ πράττει, ὅποσα καλῶς ἔχειν νομίζεις κυβερνήτης νῦν γε ἂν. Ἐγὼ δὲ, ὥσπερ ἐπιβάταις νόμοις, σιωπῇ καθεδέσμαι, πάντα πειθόμενος<sup>9</sup> κελύοντί σοι. ἙΡΜ. Ὁρθῶς λέγεις, αὐτὸς γὰρ εἶτομαι 5 τί ποιητέον, κάξευρήσω τὴν ἱκανὴν σκοπὴν. Ἀρ' ἔν ὁ Καύκασος<sup>10</sup> ἐπιτήδειος, ἢ ὁ Παργασσὸς ὑψηλότερος, ἢ ἀμφοῖν ὁ Ὀλυμπος<sup>11</sup> ἐκκεινοσὶ; Καί τοι ἐ φαῦλόν τι ἀνεμνήσθην ἐς τὸν Ὀλυμπον ἀπιδῶν· συγκαμῖν δέ τι καὶ ὑπεργῆσαι καὶ σὲ διῖ. ΧΑΡ. Πρὸς αὐτὸς ὑπεργῆσω γὰρ ὅσα δυνατά.

3. ἙΡΜ. Ὡμηρος<sup>12</sup> ὁ ποιητής φησι τὴν (b) Ἀλωείας νείας, δύο καὶ αὐτὰς ὄντας ἐπὶ παῖδας, ἐτελῆσαι ποτε τὴν Ὀσσαν ἐκ βᾶθρων ἀνκοπάσαντας, ἐπιθεῖναι τῷ Ὀλύμπῳ, εἴτα τὸ Πήλιον ἐπ' αὐτῇ, ἱκανὴν ταύτην κλίμακα ἔξιν οἰομένους καὶ πρόσθασιν πρὸς τὸν ἔρανον. Ἐκεῖνῳ μὲν ἔν τῳ μεираκίῳ (ἀτασθαλῶ γὰρ ἦσιν) δικας ἐτίσάτην. 15 Νῶ δὲ (ἐ γὰρ ἐπὶ κακῷ τῶν Θεῶν ταῦτα βελεύομεν) τί ἐχὶ οἰκοδομεῖμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδῶντες ἐπάλληλα τὰ ὄρη, ὥς ἔχοιμεν ἀφ' ὑψηλότερος ἀκρίβειαν τὴν σκοπὴν; ΧΑΡ. Καὶ δυνησόμεθα, ὦ Ἑρμῆ, δὴ ὄντες ἀναθῆσθαι, ἀράμενοι τὸ Πήλιον ἢ τὴν Ὀσσαν; ἙΡΜ. Διὰ τί δ' ἐκ ἂν, ὦ Χάρων; Ἡ ἀξιοῖς ἡμᾶς 20 ἀγεννεσέμεν εἶναι τοῖν βρεφυλλίοις ἐκείνοις, καὶ ταῦτα, Θεὸς ὑπάρχοντας; ΧΑΡ. Οὐκ· ἀλλὰ τὸ πρῶγμα δοκεῖ μοι ἀπίθανόν τινα μεγαλουργίαν ἔχειν. ἙΡΜ. Εἰκότως. Ἰδιότης γὰρ εἶ, ὦ Χάρων, καὶ ἥκιστα ποιητικός. Ὁ δὲ γεννάδας Ὡμηρος<sup>13</sup> ἀπὸ δυοῖν σιχοῖν αὐτίκα ἡμῖν ἀμφοτέρων ἐποίησε τὸν ἔρανον, ἔτω ραδίως συνιθεὶς τὰ ὄρη. 25 Καὶ θαυμάζω εἰ σοι ταῦτα τεράσια εἶναι δοκεῖ τὸν Ἀτλαντα δηλαδὴ εἰδότε, ὃς τὸν πόλον αὐτὸν εἰς ἂν φέρει, ἀνεχων ἡμᾶς ἀπάντας. Ἀκέως δὲ ἴσως καὶ τῷ ἐμῷ ἀδελφῇ πῆρι, τῷ Ἡρακλεῖ<sup>14</sup>, ὥς διαδίδεται ποτε αὐτὸν ἐκείνον τὸν Ἀτλαντα καὶ ἀναπαύσεις πρὸς ὀλίγον τῷ ἄχθῃ, ὑποθεὶς ἑαυτὸν φορτίῳ. ΧΑΡ. Ἀκέως καὶ ταῦτα. Εἰ δὲ ἀληθὴ ἐσσι, 30 σὺ ἂν, ὦ Ἑρμῆ, καὶ οἱ ποιεῖσθαι εἰδῇτε. ἙΡΜ. Ἀληθέστατα, ὦ Χάρων· ἢ τίνος<sup>15</sup> γὰρ ἕνεκα σοφοὶ ἄνδρες ἐψεύδοντο ἂν;—Ὡς ἀναμοχλεύομεν τὴν Ὀσσαν πρῶτον, ὥσπερ ἡμῖν ὑφηνεῖται τὸ ἐπὶ<sup>16</sup> καὶ ὁ ἀρχιτέκτων Ὡμηρος<sup>17</sup>,

Αὐτὰρ ἐπ' Ὀσση Πήλιον εἰσοσίφυλλον.

35

(a) ποδός.] Πῆς is used to signify that rope by which the lower corner of a sail is managed, called, in English, the *sheet*. The Latins also called this rope, *pes*:

Una omnes fecere pedem. *Virg. Aen. v.*

(b) Ἀλωείας νείας.] Otus and Ephialtes.

- Ὅρᾱς, ὥπως ῥαδίως ἄμα καὶ ποιητικῶς ἐξεργασάμεθα; Φέρε ἔν' ἀναβᾶς ἴδω, ἢ καὶ ταῦτα ἱκανά, ἢ ἐποικοδομεῖν ἔτι δεήσει.— Παπαί· Κάτω ἔτι ἱσμεν ἐν τῇ ὑπαρξίᾳ τῆς ἕρανθ' ἀπὸ μὲν γὰρ τῶν ἰῶων, μόνις Ἰωνία καὶ Λυδία φαίνεται. Ἀπὸ δὲ τῆς ἐσπέρας, ἔ' πλείον 5 Ἰταλίας καὶ Σικελίας. Ἀπὸ δὲ τῶν ἀρχαίων, (α) τὰ ἐπὶ τὰδε τῆς Ἰστροῦ μόνον. Κάκειθεν ἡ Κρήτη ἔ' πάνυ σαφῶς. Μετακινήτεια ἡμῖν, ὧ πορθμεῦ, καὶ ἡ Οἶτη, ὡς ἔοικεν, εἴτα ὁ Παρνασσὸς ἐπὶ πᾶσιν. ΧΑΡ. Οὕτω ποιῶμεν· ὅρα μόνον μὴ λεπτότερον ἐξεργασάμεθα τὸ ἔργον, ἀπομυκνόντες πέρα τῆς πιθανῆς, εἴτα συγκαταρρίψθentes αὐτᾶ 10 ποικρᾶς τῆς Ὀμήρου οἰκοδομητικῆς σπειραθῶμεν, ξυνήριθόνις τῶν κρανίων. ἘΡΜ. Θαρρῆι· ἀσφαλῶς γὰρ ἔξει ἅπαντα μετατίθει τὴν Οἶτην, ἐτικυλινδεῖσθαι καὶ ὁ Παρνασσός. Ἰδὲ, ἐπάνειμι αὐτῆς. Εἴ ἔχει, πάντα ὁρῶ. Ἀναβᾶινε ἡδὴ καὶ σύ. ΧΑΡ. Ὅρεξον, ὦ Ἑρμῃ, τὴν χεῖρα· ἔ' γὰρ ἐπὶ μικράν με ταύτην τὴν μηχανὴν ἀναβῶνάσεις. 15 ἘΡΜ. Εἴγε μὲν ἰδεῖν ἐθέλεις, ὦ Χάρον, ἅπαντα, ἔκ' ἐνὶ δὲ ἄμφω, καὶ ἀσφαλῆ, καὶ φιλοθεάμονα εἶναι. Ἀλλ' ἔχ' με τῆς δεξιᾶς, καὶ φείδ' με κατὰ τῆς ὀλισθηρῆς πατεῖν. Εὐγε ἀνελήλυθας καὶ σύ. Καὶ ἐπειτέρ διχώρουμθ' ὁ Παρνασσός ἐστι, μίαν ἐκάτερθ' ἄκραν ἐκίλασθ' μιν, καθεζόμεθα. Σὺ δέ μοι ἡδὴ ἐν κύκλῳ περιβλέπων ἐπισκῶτει 20 ἅπαντα.

4. ΧΑΡ. Ὅρῶ γῆν πολλὴν καὶ (b) λίμνην τινὰ μεγάλην περιβρέσαν, καὶ ὄρη, καὶ ποταμούς, τῆς Κωκυτῆ, καὶ Πυριφλεγέθουθ' μεζονας· καὶ ἀνθρώπους πάνυ σμικρὰς, καὶ τινὰς φωλεὰς αὐτῶν. ἘΡΜ. Πόλεις ἐκείναι εἰσιν, ἔς φωλεὰς εἶναι νομίζεις. ΧΑΡ. Οἶσθα, ὦ Ἑρμῇ, ὡς 25 ἔδεν ἡμῖν πέπρακται; Ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασαλίᾳ, καὶ τὴν Οἶτην, καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν. ἘΡΜ. Ὅτι τί; ΧΑΡ. Οὐδὲν ἀκριβὲς ἔγωγε ἀπὸ τῆς ὑψηλῆς ὁρᾶ. Ἐβελόμην δὲ ἔ' πόλεις, καὶ ὄρη αὐτὰ μόνον, ὥσπερ ἐν γραφαῖς ὁρᾶν, ἀλλὰ τὰς ἀνθρώπους αὐτὰς, καὶ ἃ πρᾶτιστα, καὶ οἷα λέγουσιν· ὥσπερ ὅτε με τὸ πρῶτον ἐνυχρὸν εἶδες γελαῖν, καὶ ἔχ' με, ὅ, τι γελάω; Ἀκῆσας γὰρ τινθ', ἥσθην ἐς ὑπερβολήν. ἘΡΜ. Τί δὲ τῆτ' ἦν; ΧΑΡ. Ἐπὶ

(a) τὰ ἐπὶ τὰδε τῆς Ἰστροῦ.] *The places upon these hither-parts of the Ister*; that is, "next to him, as he stood." For the article ὁ, with the syllable δὲ, as ὅδε, ἥδε, τόδε, is generally, as Stephanus observes, taken demonstratively, like ἐτθ'· as, ἐν τῇδε τῇ πολεί, *in hac urbe*.

(b) λίμνην τινὰ.] Charon, very naturally, calls the whole ocean a *kind of a lake*, because he never had seen any larger extent of water than that of the Stygian lake, or the other rivers of hell. They were, in all, six: Styx, Acheron, Phlegethon, Lethe, Cocytus, Avernus.

δεῖπνον, οἶμαι, κληθεῖς, ὑπό τινος τῶν φίλων, “ Ἐς τὴν ὑπεραίαν  
 “ μάλιστα ἤξω,” ἔφη, καὶ μεταξὺ λέγοντις ἀπὸ τῆς τέγυος κεραμὶς  
 ἐπιπεσῶσα, ἐκ οὗδ’ ὅτε κινήσαντις, ἀπέκτεινεν αὐτόν. Ἐγέλασα  
 ἔνθα ἐπιτελέσαντις τὴν ὑπόσχεσιν. “Εοικα δὲ καὶ νῦν ὑποκαταθί- 5  
 σσθαι, ὥς μᾶλλον βλέπομαι καὶ ἀκχοίμι. ἘΡΜ. “Ἐχ’ ἀτρίμας”  
 καὶ τῆτο γὰρ ἐγὼ ἰάσομαι σοι, καὶ ὅξυδερέεσάτον ἐν βραχεὶ ἀποφανῶ,  
 παρ’ Ὀμήρου τινὰ καὶ πρὸς τῆτο ἐπαθὴν λαβῶν. Καπιδαν εἶπω τὰ  
 ἔπη, μέμνητο μηκέτι ἀμβλυώτειν, ἀλλὰ σαφῶς πάντῃα ὀρεῖν.  
 ΧΑΡ. Λέγε μόνον. ἘΡΜ.

“Αχλὺν δ’ αὖ τοι ἀπ’ ὀφθαλμῶν ἔλον, ἢ φρεῖν ἐτῆεν, 10  
 “Οφρ’ εὖ γινώσκεις ἡμῖν Θεὸν ἡδὲ καὶ ἄνδρα.

ΧΑΡ. Τί εἰσιν; ἘΡΜ. “Ἦδη ὀρεῖς; ΧΑΡ. Ὑπερφυῶς γὰρ Τυφλὸς  
 ὁ Λυγκεὺς ἐκείνους, ὡς πρὸς ἐμὲ ὥς σὺ τὸ ἐπὶ τῆτω προδιδασκέ-  
 με, καὶ ἀπεκρίνε ἐρωτῶντι. Ἀλλὰ βῆλει κατὰ τὸν Ὀμηρον κάγω  
 ἔρωμαί σε, ὡς μάθης ἐδ’ αὐτόν ἀμελῇ ὄντῃα με τῶν Ὀμήρου; ἘΡΜ. 15  
 Καὶ πόθεν σὺ ἔχεις τὶ τῶν ἐκείνου εἰδέναι, ναύτης αἰὶ καὶ πρόσκαπ-  
 ῶν; ΧΑΡ. Ὀρεῖς; Ὀνειδισικὸν τῆτο ἐς τὴν τέχνην ἐγὼ δὲ ὁπότε  
 διεπόρθμευον αὐτόν ἀποθανόντῃα, πολλὰ ῥαψωδῶντις ἀκχσας, ἐνίαν  
 ἔτι μέμνημαι. Καίτοι χειμῶν ἡμᾶς ἐ μικρὸς τότε κατέλαβεν. Ἐπεὶ  
 γὰρ ἤρξατο ἄδειν ἐ πάντῃ αἰσίον τινα ὠδὴν τοῖς πλέεσιν, “ (α) Ὡς 20

(α) Ὡς ὁ Ποσειδῶν, &c.] I can make little sense of this  
 language down to ναῦν, inclusive, as it stands, both here and  
 in the best editions: for the third καὶ downward, instead of  
 coupling a verb to what goes before, as the former καὶ’s have  
 done, unnaturally subjoins the participle κυκῶν to θυέλλας  
 ῥέουυνε; so that κυκῶν is not only absurdly used, in that  
 respect, but also made a nominative case, to which there is  
 no verb in the sentence, either expressed, or understood.  
 To this is added the inconsistency of making ὑπὸ τῶν ἐπῶν to  
 depend upon κυκῶν, while κυκῶν is referred to Ποσειδῶν above;  
 as if Neptune had confused the sea with the verses spoken  
 by Homer. The reading κυκῶν ἐκύκησε, and understanding  
 ὑπὸ τῶν ἐπῶν, as following ἐμπεσῶν in the sense, would make  
 just language and sense of the whole. Yet, I fear, that  
 would be doing too great a violence to the text; because the  
 alteration, from κυκῶν to ἐκύκησε, would be taking too much  
 liberty. But, by throwing the parts of the sentence into the  
 following form, which I have presumed to follow, in my  
 translation, I find they will make both sense and grammar,

“ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, καὶ ἐτάραξε τὸν πόντον, ὥσπερ  
 “τορύνῃν τινὰ ἐμβάλων τὴν τριαιναι, καὶ πάσας τὰς θύελλας ᾤρόθυνε,  
 “καὶ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν,” ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω  
 καὶ γνόφῳ ἐμπεσῶν, ὀλίγῃ δὲ περιέτρεψεν ἡμῖν τὴν ναῦν. “Ὅτε ἄγε  
 5 καὶ ναυτιάσας ἐκείνῳ ἀπήμισε τῶν βράψιδιων τὰς πολλὰς (a) αὐτῇ  
 Σκύλλῃ, καὶ Χαρύβδι, καὶ Κύκλωπι. ἙΡΜ. Οὐ χαλεπὸν ἔν ᾧ ἐκ  
 τοσούτοις ἐμὲτε ὀλίγα (b) γῆν διαφύλάττειν.

without altering one word: which makes it, in some sort, probable, that they might have been misplaced in the transcribing. I, therefore, read it thus: ‘Ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, καὶ πάσας τὰς θύελλας ᾤρόθυνε, καὶ ἐτάραξε τὸν πόντον, ὥσπερ τορύνῃν τινὰ ἐμβάλων τὴν τριαιναι, καὶ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω καὶ γνόφῳ ἐμπεσῶν, ὀλίγῃ δὲ περιέτρεψεν ἡμῖν τὴν ναῦν. Of which, see my translation. And I am the more induced to think, this might have been the original position of the text, because it makes the several incidents to follow one another, in the order of nature; for it puts the gathering of the clouds first; next to that, the raising of the storms; and then, the confusion of the sea. But, lest I should seem to have gone too far, not only in altering the position, but also in substituting my own translation, I shall, for the reader’s satisfaction, here set down the vulgar translation of the whole period, word for word; which is as follows: “Etenim postquam  
 “cantilenam quandam navigantibus non admodum prosperam neque salutarem fuisset auspicatus, carminum vi  
 “impulsus Neptunus, et nubes convocavit, atque tridente  
 “velut torryna (instrumento, quo in olla aliquid teritur et  
 “agitatur inter coquendum) injecto, cum fluctuum procellas  
 “excitavit, tum aliis multis turbis universum miscebat mare,  
 “adeo ut parum abfuerat, quin tempestas, quæ una cum  
 “densa caligine imminebat, navem nobis subvertisset.” The English translation, by Mr. Cashine, runs much in the same wide way.

(a) αὐτῇ Σκύλλῃ, &c.] Perhaps, the meaning is, “that he vomited out many of his rhapsodies along with Scylla and Charybdis, &c.” that is, along with his descriptions of these;” which meaning I prefer.

(a) γῆν.] Though this particle be in the best editions, yet I see no use of it here, since ἔν goes a little before.



ΧΑΡ. Εἰπὲ γάρ μοι·

Τίς γὰρ ὁδ' ἐστὶ πάχιστος ἀνὴρ, ἧς τε, μέγας τε,

Ἐξοχὸς ἀνθρώπων κεφαλὴν ἢδ' εὐρέας ὤμους;

ΕΡΜ. Μίλων ἔστι ὁ ἐκ Κρότων ἀθλητής. Ἐπικροτῶσι δ' αὐτῷ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος φέρει διὰ τῆς σαδείας μέσης. 5

ΧΑΡ. Καὶ πόσῳ δικαιότερον ἂν ἐμὲ, ὦ Ἑρμῆ, ἐπαινοῖεν, ὅς αὐτὸν σοὶ τὸν Μίλωνα μὲν ὀλίγον ξυλλαβῶν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὅποταν ἤκη πρὸς ἡμᾶς ὑπὸ τῆς ἀμαχωτάτης τῶν ἀνταγωνιστῶν καταπαλαισθεὶς τῷ θανάτῳ, μηδὲ ξυνεὶς ὅπως αὐτὸν ὑποσκελίζει. Καταοιμῶζεται ἡμῖν δηλαδὴ μεμνημένῳ τῶν σεφάνων τέτων, καὶ τῆς κρότης. 10

Νῦν δὲ μέγα φρονεῖ θαυμαζόμενος περὶ τῆς ταύρης φορᾶς. Τί ἐν οἰηθῶμεν; Ἄρα (α) ἐλπίζειν αὐτὸν (β) καὶ τεθνήξαι ποτε; ΕΡΜ.

Πόθεν ἐκεῖν θανάτῳ νῦν μνημονεύσεις ἂν ἐν ἀκμῇ τσαύτῃ;

ΧΑΡ. Ἐὰν τῷτον ἐκ εἰς μακρὰν γέλωτα ἡμῖν παρέξοιτο, ὅπῃ ἂν πλέῃ, μηδὲ ἐμπύδα, ἔχ' ὅπως ταῦρον ἐτι ἄρασθαι δυνάμενος. 15

5. Σὺ δέ μοι ἐκεῖνο εἰπὲ, Τίς τε ἄρ' ὁδ' ἄλλος ὁ σεμνὸς ἀνὴρ; ἔχ' Ἕλληνα ὡς εἰκεν, ἀπὸ γῆν τῆς σολῆς. ΕΡΜ. Κύρος, ὦ Χάρων, ὁ Καμβύσης, ὅς τὴν ἀρχὴν πάσαις Μήδων ἔχόντων, νῦν Περσῶν ἤδη ἐποίησεν εἶναι. Καὶ Ἀσσυρίαν ἐναγχὺς ἔστ' ἐκράτησε, καὶ Βαβυλῶνα παρεσήτατο· καὶ νῦν ἐλασεῖοντι ἐπὶ Λυδίας εἰκεν, ὡς καθελὼν 20

τὸν Κροῖσον, ἀρχοὶ ἀπάντων. ΧΑΡ. Ὁ Κροῖσος δὲ πᾶς ποτε κακεῖνός ἐστιν; ΕΡΜ. Ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν

τὴν τὸ τριπλῶν τεῖχος. Σάρεθες ἐκεῖναι. Καὶ τὸν Κροῖσον αὐτὸν ὄρεῖς ἤδη ἐπὶ κλίνῃς χρυσῆς καθήμενον, Σόλωνι τῷ Ἀθηναίῳ διαλεγόμενον;

Βάλεῖ ἀκέσσωμεν αὐτῶν ὃ, τι καὶ λέγῃσι; ΧΑΡ. Πάνυ 25

μὲν ἔν. — ΚΡΟΙΣ. “ὦ ξένε Ἀθηναῖε (εἶδες γὰρ μὲς τὸν πλεῆστον, καὶ τὰς θησαυροὺς, καὶ ὅσος ἄσημος χρυσός ἐστιν ἡμῖν, καὶ τὴν ἄλλην

πολυτέλειαν) εἰπέ μοι τίνα ἡγῇ τῶν πάντων ἀνθρώπων εὐδαιμονέστατον εἶναι.” ΧΑΡ. Τί ἄρα ὁ Σόλων ἐρεῖ; ΕΡΜ. Θάρρει. Οὐδὲν ἀγενές, ὦ Χάρων.

ΣΟΛ. “ὦ Κροῖσε, ὀλίγοι μὲν εὐδαιμόνες. Ἐγὼ 30

(α) ἐλπίζειν.] Stephanus shews that ἐλπίζω is sometimes taken, *in malam partem*, as in this place. And the figure catachresis warrants it.

(β) καὶ] This particle, here, seems very odd. I know not how it comes in, except by understanding the sentence thus: “Is it, that he expects to *die also*? (That is) Must we think that he expects to be, at any time, concerned with death too, as he is, at present, engaged in the affairs of this life?”

“ δὲ ὧν οἶδα, Κλέοειν, καὶ Βίτωνα ἡγήσμαι εὐδαιμονεσάτους γενέσθαι,  
 “ τὰς τῆς ἱερείας παῖδας.” ΧΑΡ. Τῆς Ἀργόθεν Φησὶν ἔτῳ, τὰς  
 ἅμα πρῶτον ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑποδύντες εἴλκυσαν ἐπὶ τῆς  
 ἀπῆνης ἄχρι πρὸς τὸ ἱερόν. ΚΡΟΙΣ. “ Ἐγώ. Ἐχέτωσαν τὰ πρῶτα  
 5 “ ἐκείνοι τῆς εὐδαιμονίας. Ὁ δεύτερος δὲ τίς ἂν εἴη; ΣΟΛ. Τέλλῳ  
 “ ὁ Ἀθηναῖος, ὃς εὖ τε ἐβίω, καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος. ΚΡΟΙΣ.  
 “ Ἐγὼ δὲ, κάταρμα, ἔ’ σοι δοκῶ εὐδαίμων εἶναι; ΣΟΛ. Οὐδέπω  
 “ οἶδα, Κροῖσε, ἢ μὴ πρὸς τὸ τέλος ἀφίκη τῆ βίᾳ· ὁ γὰρ θάνατος  
 “ ἀκριβοῦς ἔλεγχος τῶν τοιούτων, καὶ τὸ ἄχρι πρὸς τὸ τέλος εὐδαι-  
 10 “ μόνως διαβιῶναι.” ΧΑΡ. Κάλλις, ὦ Σολων, ὅτι ἡμῶν ἐκ  
 ἐπιλέλησαι, (a) ἀλλὰ τὸ πορθημεῖον αὐτὸ ἀξιοῖς γενέσθαι τὴν περι-  
 τῶν τοιούτων κρίσιν.

6. Ἀλλὰ τίνας ἐκείνους ὁ Κροῖσος ἐκπέμπει, ἢ τί καὶ ἐπὶ τῶν ὥμων  
 φέρεσι; ΕΡΜ. Πλίνθος τῷ Πυθίῳ χρυσοῦς ἀνατίθῃσι, μισθὸν τῶν  
 15 χρησμῶν, (b) ὑφ’ ὧν καὶ ἀπολείται μικρὸν ὕστερον. Φιλόμαντις δὲ  
 ἀνὴρ ἐκτόπως. ΧΑΡ. Ἐκεῖνο γὰρ ἐστὶν ὁ χρυσοῦς τὸ λαμπρὸν, ὃ  
 ἀποσύλβει τὸ ὑπαχρον μετ’ ἐρυθρήματος· νῦν γὰρ πρῶτον εἶδον, ἀκῶν

(a) ἀλλὰ τὸ πορθημεῖον, &c.] It seems to me strange lan-  
 guage, to say, “That the boat should be the judgment.”  
 Nay, I doubt but it is nonsense. Therefore, κρίσιν must  
 here signify κριτήριον, “that by which we can form a true  
 “judgment of any thing,” which I mean by *examen*, in my  
 translation; though it is much to be doubted, whether κρίσις  
 hath ever, elsewhere, been taken even in this sense. Græ-  
 vius renders the whole thus: “Sed cymbam ipsam existimas  
 “esse ubi de talibus iudicium fieri necesse sit.” But how  
 can κρίσις signify, in his way, “Locus ubi iudicium fieri  
 “possit,” without straining it very hard?

(b) ὑφ’ ὧν καὶ ἀπολείται.] I know not how these oracles  
 could *destroy Cræsus*, except it was by giving him hopes, or  
 assurances, that no attempt upon him, or his kingdoms,  
 should succeed: and no doubt but that, by such suggestions,  
 they often flattered kings, who sent them great presents.  
 Here, also, καὶ stands oddly: and, perhaps, here too the  
 meaning is, “That these oracles not only engage him, at  
 “present, but shall, also, be the cause of his death, by mak-  
 “ing him too secure.” Or, perhaps, rather, thus, “He  
 “hath lost his gold by these oracles, and, in a little time, he  
 “shall also lose his life by them.”

αἰί. 'ΕΡΜ. 'Εκεῖνο, ᾧ Χάρων, τὸ αἰοίδιμον ὄνομα, καὶ περιμάχητον.  
 ΧΑΡ. Καὶ μὴν ἔχ' ὅρῳ ὅ, τι ἀγαθὸν αὐτῷ πρόσσειν, εἰ μὴ ἄρα τῷτο  
 μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό. 'ΕΡΜ. Οὐ γὰρ οἶσθα ὅσοι  
 πόλεμοι διὰ τῷτο, καὶ ἐπιβλαί, καὶ ληστήρια, καὶ ἱπιορκίαι, καὶ φόνοι,  
 καὶ δισμὰ, καὶ πλῆς μακρὸς, καὶ ἔμπορίαι, καὶ θελεῖαι. ΧΑΡ. Διὰ 5  
 τῷτο, ᾧ 'Ερμῇ, τὸ μὴ πολὺ τῷ χαλκῷ διαφέρειν. Οἶδα γὰρ τὸν  
 χαλκὸν, ὅσον, ὡς οἶσθα, παρὰ τῶν καταπλεόντων ἐκάσθ' ἐκλέγων.  
 'ΕΡΜ. Ναί. 'Αλλ' ὁ χαλκὸς μὲν πολὺς ὥστε ἐπ' αὐτῷ σπυρδάζεται  
 ὑπ' αὐτῶν τῷτον δὲ ὀλίγον ἐκ πολλῶ τῷ βάθρ' οἱ μεταλλεύοντες  
 ἀνορύττουσιν. Πλὴν, ἀλλ' ἐκ τῆς γῆς, καὶ ἔτ', ὥσπερ ὁ μόλιδ', 10  
 καὶ τάλλα. ΧΑΡ. Δεινὴν τινα λέγεις τῶν ἀνθρώπων τὴν (α) ἀβελ-  
 τερίαν, οἱ τοσῶτον ἔρωτα ἐρῶσιν, ὥχρ' καὶ βαρέως κλήματ'. 'ΕΡΜ.  
 'Αλλ' ἐ Σόλων γε ἐκεῖν', ᾧ Χάρων, ἐρᾷ αὐτῷ φαίνεται, ὡς ὅρῳ.  
 Καταγελαῖ γὰρ τῷ Κροῖσῳ καὶ τῆς μεγαλαυχίας τῷ βαρύνει. Καὶ  
 μοι δοκεῖν ἔρεσθαι τι βῆλεται αὐτόν. 'Επακέσσωμεν ἔν. 15

" 7. ΣΟΛ. Εἰπέ μοι, ᾧ Κροῖσε, οἷς γὰρ τι δεῖσθαι τῶν πλίν-  
 " θων τέτων τὸν Πύθιον; ΚΡΟΙΣ. Νὴ Δί' ἐ γὰρ ἐστὶν αὐτῷ ἐν Δελφοῖς  
 " ἀνάθημα ἔδ' ἐν τοῖσιν. ΣΟΛ. Οὐκ ἔν' μακάριον οἷς τὸν Θεὸν ἀπο-  
 " φαίνειν, εἰ κλήσαιοτο ἐν τοῖς ἄλλοις, καὶ πλίνθ' χρυσᾶς; ΚΡΟΙΣ.  
 " Πῶς γὰρ ἔ; ΣΟΛ. Πολλὴν μοι λέγεις, ᾧ Κροῖσε, πενίαν ἐν τῷ 20  
 " ἔρανῳ, εἰ ἐκ Λυδίας (b) μεταστέλλεσθαι τὸ χρυσίον δεήσει αὐτῆς,  
 " ἢ ἐπιθυμήσασιν. ΚΡΟΙΣ. Πῶ γὰρ τοσῶτ' ἂν γένοιτο χρυσός,  
 " ὅσ' παρ' ἡμῖν; ΣΟΛ. Εἰπέ μοι, σίδηρ' δὲ φύεται ἐν Λυδίᾳ;  
 " ΚΡΟΙΣ. Οὐ πᾶν τι. ΣΟΛ. Τῷ βελτίον' ἄρα ἐνδεῖς ἔσε.  
 " ΚΡΟΙΣ. Πῶς ἀμείνων ὁ σίδηρος χρυσίς; ΣΟΛ. (c) Ἦν ἀπο- 25  
 " κρίνη μὴδ' ἐν ἀγαννακλῶν, μάθοις ἂν. ΚΡΟΙΣ. 'Ερώτα, ᾧ Σόλων.  
 " ΣΟΛ. Πότερον, ἀμείνως οἱ σώζοντές τινες, ἢ οἱ σωζόμενοι πρὸς  
 " αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδὴ. ΣΟΛ. 'Αρ' ἔν' ἢ  
 " Κῦρος, ὡς λογοποιῶσιν τινες, ἐπὶ Λυδοῖς, χρυσᾶς μαχαίρας οὐ  
 " ποιήσῃ τῷ σρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε; ΚΡΟΙΣ. Ὅ 30  
 " σίδηρος δηλαδὴ. ΣΟΛ. Καὶ εἴγε μὴ τῷτον παρασκευάσαιο,  
 " οἷχοιτο ἂν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος. ΚΡΟΙΣ. Εὐφὴ-  
 " μει, ᾧ ἄνθρωπε. ΣΟΛ. Μὴ γένοιτο μὲν ἔν' ἔτω ταῦτα. Φαίνη  
 " δὲ ἔν' ἀμείνω τὸν σίδηρον ὁμολογῶν. ΚΡΟΙΣ. Οὐκ ἔν' καὶ τῷ Θεῷ

(a) ἀβελτερίαν.] 'Αβελτερος (i. e. ὁ τὸ βέλτερον, sive βελτίον  
 μὴ γινώσκων) signifies a fool. Steph.

(b) μεταστέλλεσθαι] Mittere-qui-advectant. Steph.

(c) Ἦν ἀποκρίνη.] If you would argue. See the notes upon  
 Dial. xxxi.

- “ κελεύεις σιδήρεας πλίνθας ἀνατίθεναι με, τὸν δὲ χρυσὸν ὀπίσω αὐθις  
 “ ἀνακαλεῖν; ΣΟΛ. Οὐδὲ σιδήρεος ἐκείνός γε δεῖσεται· ἀλλ’ ἦν τε  
 “ χαλκὸν ἦν τε χρυσὸν ἀγαθῆς, ἄλλοις μὲν ποτε κτῆμα καὶ ἔρμαιον  
 “ ἔσθ’ ἀνατεθεικώς, Φωκεῦσιν ἢ Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ τινι  
 5 “ τυράνῳ λῃς; τῷ δὲ Θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν.  
 “ ΚΡΟΙΣ. Αἰεὶ σύ με τῷ πλεῖστον προσπολεμεῖς, καὶ φρονῖς.” ἙΡΜ.  
 Οὐ φέρεῖ ὁ Λυδὸς, ᾧ Χάερων, τὴν παρρησίαν, καὶ τὴν ἀλήθειαν τῶν  
 λόγων· ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ πρᾶγμα, πένης ἄνθρωπος ἐχ  
 ὑποπλήσσω, τὸ δὲ (a) παριστάμενον ἐλευθέρως λέγων. Μενήσεται  
 10 δ’ ἂν μικρὸν ὕστερον τῆς Σόλωνος ὅταν αὐτὸν δὴν ἀλόντα ἐπὶ τὴν πυρᾶν  
 ὑπὸ τῆς Κύρης ἀναχθῆναι ἤκιστα γὰρ τῆς Κλωθῆς πρώην ἀναγινώσ-  
 κῃς; τὰ ἐκάστω ἐπικεκλωσμένα. Ἐν οἷς καὶ ταῦτ’ ἐγγέγραπτο,  
 “ Κροῖσον μὲν ἀλῶναι ὑπὸ Κύρης, Κύρον δὲ αὐτὸν ὑπ’ ἐκεινησὶ τῆς  
 “ Μασσαγέτιδος ἀποθανεῖν.” Ὅρῳς τὴν Σκυθίδα, τὴν ἐπὶ τῆς ἵππου  
 15 τῆς λευκῆς ἐξελαύνουσαν; ΧΑΡ. Νὴ Δία. ἙΡΜ. Τάμυρις ἐκείνη  
 ἐστὶ καὶ τὴν κεφαλὴν γε ἀποτεμῆσα τῆς Κύρης αὕτη ἐς ἀσκὸν ἐμβαλεῖ  
 πλῆρη αἵματός. Ὅρῳς δὲ καὶ τὸν υἱὸν αὐτῆς τὸν νεανίσκον; Καμ-  
 βύσης ἐκείνός ἐστιν. Οὗτος βασιλεύσει μετὰ τὸν πατέρα, καὶ μυρία  
 (b) σφαλεῖς ἐν τε Λιεύρ καὶ Αἰθιοπία, τὸ τελευταῖον μανεῖς ἀποθα-  
 20 νεῖται, ἀποκλείνας τὸν Ἄπιν. ΧΑΡ. ὦ πολλῶν γέλωτος. Ἀλλὰ  
 νῦν τίς ἂν αὐτῆς προσδλέψειεν ἔτις ὑπερφρονῶντας πῶν ἄλλων;  
 Ἡ τίς ἂν πεισεύσειεν, ὥς μετ’ ὀλίγον ἔτος μὲν αἰχμαλώτος ἔσται,  
 ἔτος δὲ τὴν κεφαλὴν ἔξει ἐν ἀσκήῳ αἵματος;  
 8. Ἐκεῖνος δὲ τίς ἐστιν, ᾧ Ἑρμῆ. ὁ τὴν πορφυρὰν ἰφειρίδα  
 25 ἐμπεπορπημένος, ὁ τὸ διάδημα, ᾧ τὸν δακτύλιον ὁ μάγειρος ἀναδίδωσι,  
 τὸν ἰχθῦν ἀνατεκάνων.

Νήσῳ ἐν ἀμφιγύρῳ, βασιλεὺς δὲ τίς εὐχεται εἶναι;

(a) παριστάμενον] Ut παριστάσθαι dicitur pro in mentem venire, ita παριστάναι pro menti alicujus indere. Steph.

(b) σφαλεῖς.] Properly, tripped up. Hence, it is used to signify a person overthrown in-his-projects. I, therefore, render it, inceptis-frustratus. The part of Cambyzes’s history here alluded to is that of his having, first, destroyed the temple of Apis, and the other Egyptian gods, and, then, sent a great army to Libya, to demolish the famous temple of Ammon; which army was entirely lost, in the sandy deserts of that country, by which he was σφαλεῖς, overthrown in his projects. See Herod. Lib. ii. and Justin, Lib. i.

ΕΜΡ. Εὖγε (a) παραδείξ, ὦ Χάρων· ἀλλὰ (b) Πολυκράτην ὄρᾳς τῶν Σαμίων τύραννον εὐδαίμονα οἰόμενον εἶναι. Ἀτὰρ καὶ ἔτ' αὐτὸν ὑπὸ τῆς παρεστῆς οἰκίτης Μαιανδρείῃ προδοθεὶς Ὀροίτη τῇ σατράπῃ, (c) ἀνασκολοπιθήσεται, ἄθλιον ἐκπεσὼν τῆς εὐδαιμονίας ἐν ἀκαρεῖ τῆ χρόνῳ. Καὶ ταῦτα γὰρ τῆς Κλωθῆς ἐπήκασα. ΧΑΡ. Εὖγε, ὦ Κλωθοῖ γενικῶς καὶ αὐτῆς, ὦ βελτίστη, καὶ τὰς κεφαλὰς ἀπότεμνε, καὶ ἀνασκολόπιζε, ὥς εἰδῶσιν ἄνθρωποι ὄντες. Ἐν τισὶν δὲ ἐπαίρουσιν, ὥς ἂν ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπεσέμενοι. Ἐγὼ δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἕκαστον γυμνὸν ἐν τῷ σκαφιδίῳ, μήτε πορφυρίδα, μήτε τιάραν, ἢ κλίνην χρυσῇ κομίζοντας. 5 10

9. ΕΡΜ. Καὶ τὰ μὲν τέτων ὦδε ἔχει.—Τὴν δὲ πλεθύν, ὦ Χάρων, ὄρᾳς, τὰς πλέοντας αὐτῶν, τὰς πολεμῦντας, τὰς δικαζομένας, τὰς γεωργῶντας, τὰς δανείζοντας, τὰς προσαιτῶντας; ΧΑΡ. Ὀρῶ ποικίλῃν τινὰ τύρβην, καὶ μεσὸν ταραχῆς τὸν βίον, καὶ τὰς (d) πόλεις γε αὐτῶν ἐοικυίας τοῖς σμήνεσιν, ἐν οἷς ἅπας μὲν (e) ἰδίον τι κέντρον ἔχει, καὶ τὸν πλεθυσίον κεντεῖ. Ὀλίγοι δὲ τινες, ὥσπερ σφῆκες, ἄγασσι, 15

(a) παραδείξ] Παραδείω signifies, to make verses, in mimicry of another man's, for the sake of *humour*, which is what we call *burlesquing*. So (as Stephanus shews) the first line of Homer's *Odyssey* hath, from

Ἄνδρά μοι ἔνεπε μῦσα πολύτροπον, —

Been *burlesqued* to

Ἄνδρά μοι ἔνεπε μῦσα πολύκροτος, —

πολύτροπος signifying much versed in the knowledge of the world; but πολύκροτος, much clapped, or applauded.—The *burlesque*, in Νῆσα ἐν ἀμφιρύτῃ—βασιλεὺς δὲ τις εὐχεται εἶναι, seems to me to consist in Charon's patching up an entire verse, in Homer's style and manner, by joining two scraps of Homer's own poetry.

(b) Πολυκράτην.] See the note to Πολυκράτης, in *Dial.* xxxii.

(c) ἀνασκολοπιθήσεται.] *Palo-infixus-tolletur.* Steph.

(d) πόλεις σμήνεσιν ἐοικυίας.] The meaning is, that the people of the cities are like swarms of bees.

(e) ἰδίον τι κέντρον.] Some peculiar sting; by which is meant, that particular way each man hath in hurting his neighbour, such as by fraud, treachery, or murder, &c. For men's different dispositions direct them to different ways of being wicked.

- καὶ φέρῃσι τὸν (α) ὑποδείξετον. Ὁ δὲ περιπετόμενος αὐτὸς ἐκ τ'  
 ἀθανῆς ἔτ' ὅχλ'· τίνες εἰσὶν; ἙΡΜ. Ἑλπίδες, ὦ Χάρων, καὶ  
 δαίματα καὶ ἄνοιαι καὶ ἡδοναί, καὶ φιλαργυρίαι, καὶ ὀργαί, καὶ μῖση,  
 καὶ τὰ τοιαῦτα. Τῶτων δὲ ἡ ἀγνοία μὲν κάτω ζυγαναμειμναι  
 5 αὐτοῖς· καὶ ζυμτολιεύεται γὰρ νῆ Δία, καὶ τὸ μῖσ'· καὶ ἡ ὀργή, καὶ  
 ζηλοτυπία, καὶ ἀμαθία, καὶ ἀτορία καὶ φιλαργυρία. Ὁ φόβ' δὲ  
 καὶ ἐλπίδες, ὑπεράνω πετόμενοι, ὁ μὲν ἐμπίπτων, ἐκπλήττει ἐνίοτε, καὶ  
 ὑποπτήσσειν ποιεῖ· αἱ δ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρῆμεναι, ὅπ' ἂν  
 μάλιστα οἰηταί τις ἐτιλήφεισθαι αὐτῶν ἀναπτάμεναι οἰχονταί,  
 10 κειχηνότας αὐτὰς ἀπολιπῆσαι· ὅπερ καὶ τὸν Τάνταλον κάτω πᾶσ' ἔχοντα  
 ὀρᾷ· ὑπὸ τῇ ὕδατ'. Ἦν δ' ἀτενισθῆς, κατόψει καὶ μοῖρας ἄνω  
 ἐπικλωθῆσας ἐκάσ' τὸν (b) ἄτρακτον, ἀφ' ᾧ ἡρτῆσθαι ζυμωθήκειν  
 ἄπαντας ἐκ λεπτῶν νημάτων· Ὀρᾷς καθάπερ ἀράχνηά τινα κατα-  
 βαίνοντα ἐφ' ἑκάστον ἀπὸ τῶν ἀτρακτῶν; ΧΑΡ. Ὀρῶ πάνυ λεπτὸν  
 15 ἐκάστω νῆμα ἐπιπεπλεγμένον γὰρ τὰ πολλὰ· τῆτο μὲν ἐκεῖνα, ἐκεῖνο  
 δὲ ἄλλα. ἙΡΜ. Εἰκότως, ὦ Πορθμεῦ· εἰμαρται γὰρ ἐκεῖνο μὲν  
 ὑπὸ τέττε φονευθῆναι, τέττε δὲ ὑπ' ἄλλης· καὶ κληρονομησάτω γὰρ τῆτον  
 μὲν ἐκεῖνος, ὅτ' ἂν ἡ μικρότερον τὸ νῆμα· ἐκεῖνον δ' αὖ τέττε τοιόνδε  
 γάρ τι ἡ (c) ἐπιπλοκή δηλοῖ. Ὀρᾷς δ' ἔν ὑπὸ λεπτῇ κρεμαμένους  
 20 ἅπαντας; Καὶ (d) ἔστος μὲν ἀνασπασθεὶς ἄνω μετ' αὐτὸς ἐς, καὶ  
 μετὰ μικρὸν καταπεσὼν· ἀπορράγν' τῇ λίνῃ, ἐπειδὴν μηκέτι  
 ἀνέλεχ' πρὸς τὸ βάρε', μέγαν τὸν ψόφον ἐργάσεται· ἔτ' δὲ ὀλίγον  
 ἀπὸ γῆς αἰωρῆμενος, ἦν καὶ πᾶσι ἀψοφητὶ κείσεται, μόγις καὶ τοῖς  
 γείτοσιν ἐξακυσθέν' τῇ πλώματος. ΧΑΡ. Παγγέλοια ταῦτα,  
 25 ὦ Ἑρμῆ.

10. ἙΡΜ. Καὶ μὲν ἐδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν ὅπως ἐς  
 καταγέλασα, ὦ Χάρων· καὶ μάλιστα αἱ ἄγαν σπεῖσαι αὐτῶν, καὶ τὸ  
 μεταξὺ τῶν ἐλπίδων οἰχισθαι, ἀναρπάσσης γινόμενης ὑπὸ τῇ βελτίστῃ

(α) ὑποδείξετον.] *Debiliorem*: ab ὑποδεῖμαι, egeo. Steph.

(b) ἄτρακτον.] Not the *distaff*, as some are apt to think,  
 but the *spindle*.

— *teretem versabat pollice fusum.* Ovid. and

— *Dixerunt, currite, fusis.* Virg.

Which cannot agree to *distaffs*, that are always fixed, having  
 whatever is to be spun tied upon them.

(c) ἐπιπλοκή.] I chuse to render this word *implexus*, the  
*tying-on* of the threads upon the heads of mortals.

(d) ἔστος.] Meaning a *great-man*, whose death (as we are  
 apt to say) *makes a great noise*.

θανάτου. "Ἄγγελοι δὲ αὐτῷ, καὶ ὑπέρκειται μάλα πολλοί, ὡς ὁρᾷς,  
 (a) ἡπίαλοι, καὶ πυρετοί, καὶ φθῶαι, καὶ περιπνευμονίαι, καὶ ξίφη, καὶ  
 λησῆρια, καὶ κῶνεια, καὶ δικάσαι, καὶ τύραννοι, καὶ τέτων ἐδὲν ὅλας  
 αὐτὰς εἰσέρχεται, ἐς' ἃν εὖ πράττωσιν. "Ὅταν δὲ σφαλῶσι, πολὺν  
 τὸ "Ὀτιοτοί" καὶ "Αἰ, αἰ," καὶ "Ὡμοί μοι." Εἰ δ' εὐθὺς ἐκ 5  
 ἀρχῆς ἐνενόον ὅτι θνητοὶ τὲ εἰσιν αὐτοί, καὶ ὀλίγον τῷτον χρόνον  
 ἐπιδημήσαντες τῷ βίῳ, ἀπίασιν, ὥσπερ ἐξ ὄνειρατο, πάντα ὑπὲρ  
 γῆς ἀρέντες ἔχον τε ἂν σωφρονέστερον, καὶ ἔτιον ἡνέοντο ἀποθανόντες·  
 νῦν δὲ ἐς αἰεὶ ἐλπίζαντες χρῆσθαι τοῖς παρῆσιν, ἐπειδὴν ἐπιστὰς ὁ  
 ὑπέρτης καλῇ καὶ ἀπάγῃ, πεδίτας τῷ πυρετῷ, ἢ τῇ φθόρῃ, ἀγανακ- 10  
 τῆσι πρὸς τὴν ἀγωγὴν, ἢ ποτε προσδοκῆσαντες ἀποσπασθῆσθαι  
 αὐτῶν. (b) "Ἡ, τί γὰρ ἐκ ἂν ποιήσκειν ἐκεῖνον, ὁ τὴν οἰκίαν  
 σπυδῇ οἰκοδομῆμενον, καὶ τὰς ἐργάτας ἐπιστέρχων, εἰ μάθοι ὅτι ἡ  
 μὲν, ἔξει τέλος αὐτῷ, ὁ δὲ, ἄρτι ἐπιθῆς τὸν ὄροφον, ἀπιοι, τῷ κληρο-  
 νόμῳ καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μετὰ δειτηνῆσας ἀθλιος ἐν 15  
 αὐτῇ; Ἐκεῖνος μὲν γὰρ ὁ χαιρεῖν, ὅτι ἄρρενα παῖδα ἔτεκεν αὐτῷ ἡ  
 γυνὴ, καὶ φίλος διὰ τὸ τοῦ πατρὸς καὶ τῆς μητρὸς τιθέμενος, εἰ  
 ἡπίστατο ὡς ἐπταστῆς γενόμενος ὁ παῖς τεθνήξεται, ἄρα ἂν σοι δοκῇ  
 χαίρειν ἐπ' αὐτῷ γενομένῳ; Ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχῶντα  
 ἐπὶ τῷ παιδί ἐκεῖνον ὁρᾷ τὸν τῷ ἀθλητῇ πατέρα, τῷ Ὀλύμπια 20  
 νεικηκότος· τὸν γείτονα δὲ τὸν ἐκκομιζοῦντα τὸ παιδίον ἐκ ὁρᾷ, ἐδὲ  
 οἶδεν ἅψ' οἷας αὐτῷ κρόκης ἐκρέματο. Τὰς μὲν γὰρ περὶ τῶν ὄρων  
 διαφερομένης ὁρᾷς ὅσοι εἰσι, καὶ τὰς ξυναγείροντας τὰ χεῖμαλα, εἴτα  
 πρὶν ἀπολαῦσαι αὐτῶν καλεσμένους ὅς' ὦν εἶπον, ἐπιόντων ἀγγέλων τε,  
 καὶ ὑπέρειων; ΧΑΡ. Ὅρῳ πάντα ταῦτα, καὶ πρὸς ἐκκαλὸν ἐγὼ ἐννοῶ, 25  
 τί τὸ ἡδὺ αὐτοῖς παρὰ τὸν βίον, ἢ τί ἐκεῖνό ἐστιν, ἢ σερῆμενοι  
 ἀγανακτῶσιν.

11. ΕΡΜ. "Ἡν γὰρ τὰς βασιλείας ἴδῃ τις αὐτῶν, οἷτερ εὐδαι-  
 μονέσκατοι εἶναι δοκῶσιν, ἔξω τῷ ἀφροσύνῃ, καὶ, ὡς φῆς, ἀμφιβολία τῆς  
 τύχης πλείω τῶν ἡδῶν τὰ ἀνιστὰ εὐρήσει προσόντα αὐτοῖς, φόβος καὶ  
 ταραχὰς, καὶ μῖσος, καὶ ἐπιβλαῆς, καὶ ὀργὰς, καὶ κολακείας· τέτοις

(a) ἡπίαλοι.] Quotidian agues, in which (as I am well in-  
 formed) the heat instantly succeeds the cold; but in which  
 (according to Stephanus) the heat and cold are felt at the  
 same time. Ab ἡπιος, mitis.

(b) Ἡ, τί, &c.] This sentence will prove obscure to begin-  
 ners, if they do not carefully observe the explanatory words,  
 in the translation.

γὰρ ἅπαντες ζύνεισιν. Ἐὼ πένθη, καὶ νόσους, καὶ (a) πάθη, ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν, (b) ὅπερ δὲ τὰ τέτων πονηρὰ, λογίζεσθαι καιρὸς οἷα τὰ τῶν ιδιωτῶν ἂν εἴη. ΧΑΡ. Ἐθέλω γὰρ σοι, ὦ Ἐρμῆ, εἰπεῖν, ὅτινι εἰκέναι μοι ἔδοξαν οἱ ἄνθρωποι, καὶ ὁ βίβη ἅπα  
 5 αὐτῶν. Ἦδη ποτὲ πομπόλυγας ἐν ὕδατι ἐθιάσω ὑπὸ κρηνῶ τινι καταρράτῳ ἀνισαμένας; Τὰς φυσαλλίδας λέγω, ἀφ' ὧν ξυναγείρεται ὁ ἄφρος. Ἐκείνων τοίνυν αἱ μὲν (c) τινες μικραὶ εἰσι, καὶ αὐτίκα ἐκρᾶϊσθαι, ἀπίσθησαν αἱ δ' ἐπὶ ωλεόν διαρᾶσι, καὶ  
 (d) προσχωρεσῶν αὐταῖς τῶν ἄλλων, αὐταὶ ὑπερφυσάμεναι ἐς  
 10 μέγιστον ὄγκον αἰρόνται. Εἴτα μὲν τοὶ κακκῆναι πάντως ἐξερράγησαν ποτὶ ὃ γὰρ οἶόν τε ἄλλως γενέσθαι. Τὰτ' ἐσιν ὁ ἀνδράπων βίβη. Ἄπαντες ὑπὸ πνεύματ' ἐμπεφυσημένοι, οἱ μὲν μεῖζες, οἱ δ' ἐλάττους, καὶ οἱ μὲν ὀλιγοχρόνιον ἔχουσι, καὶ ὠκύμορον τὸ φύσημα, οἱ

(a) πάθη.] *Passions.*

(b) ὅπερ δὲ, &c.] I have endeavoured to render these words, down to εἴη, inclusive, according to the generally received sense of them, being that of the other translation. But Gronovius translates them thus: “Quum, vel, ubi verò hæc  
 “sunt regum mala, opportunum, vel, præstò est, colligere,  
 “qualia sint privatorum.” And, indeed, it must be granted that ὅπερ most naturally and strongly signifies “ubi,” as δὲ also doth “verò,” and as καιρὸς likewise doth “opportunitas.” Nay, I greatly doubt whether, in any author whatsoever, καιρὸς be used to signify any thing but “a seasonable time,” or, “the opportunity of doing any thing.” But still, upon these considerations, I should chuse to render it thus: “Ubi verò mala horum (*scil. regum*) sunt, ibi  
 “datur occasio colligendi qualia sint privatorum.” Δὲ shews plainly that a sentence begins at ὅπερ; so that there should be a full stop immediately after αὐτῶν.—I have, I say, in my translation, rendered it according to the generally received sense, which is that of the other translation; but I am sure I mistook the true meaning: yet, I let it stand, as it is the received sense.

(c) τινες μικραὶ.] *Infants.*

(d) προσχωρεσῶν τῶν ἄλλων.] That is, when some men submit their fortunes and industry to the aggrandizing of others, and, as it were, add themselves to them.



δὲ ἅμα τῷ ξυγῆναι ἐπαύτατο· πᾶσι δ' ἔν ἀπορρέουγῆναι ἀναγκαῖον.  
 'ΕΡΜ. Οὐδὲν χεῖρον σὺ τῆς Ὀμήρου εἰκασας, ὦ Χάρων, ὃς φύλλοις τὸ  
 γένεσθαι αὐτῶν ὁμοιοί.

12. ΧΑΡ. Καὶ τοιῶτοι ὄντες, ὦ Ἑριμῆ, ὀρεῖς οἷα ποιῆσαι, καὶ ὡς  
 φιλοτιμῆναι πρὸς ἀλλήλους ἀρχῶν πέρι, καὶ τιμῶν καὶ κλήσεων ἀμιλ- 5  
 λόμενοι, ἅπερ ἀπ᾿ ἀνίας καταλιπόμεθα· αὐτὰς, δεήσει ἔτι ὁβολὸν ἔχοντες,  
 ἥκειν παρ' ἡμᾶς. Βῆλεις ἔν ἐτείπερ ἐφ' ὑψηλῇ ἔσμεν, ἀναδοῆσας  
 παμμέγεθες, παραινέσω αὐτοῖς “ἀπέχεσθαι μὲν τῶν ματαιῶν  
 “ πόνων. Ζῆν δὲ, αἰὶ τὸν θάνατον πρὸ ὀφθαλμῶν ἔχοντες,” λέγων·  
 “ὦ μάταιοι, τί ἐσπεύδατε περὶ ταῦτα; Παύσασθε κἀμνοντες· 10  
 “ ἔ γάρ ἐς αἰὶ βιώσεσθε. Οὐδὲν τῶν ἐπὶ αὐτὰ σμινῶν αἰδιδόν ἐστιν.  
 “ Οὐδ' ἂν ἀπάγοι τις αὐτῶν τι ξὺν αὐτῷ ἀποθανόν. Ἄλλ' ἀνάγκη  
 “ τὸν μὲν γυμνὸν οἴχεσθαι, τὴν οἰκίαν δὲ, καὶ τὸν ἀγρόν, καὶ τὸ χρυσίον  
 “ αἰὶ ἄλλων εἶναι, καὶ μεταβάλλειν τὰς δισπότας.”—Εἰ ταῦτα, καὶ  
 τὰ τοιαῦτα ἐξ ἐπὶ κῆς ἐμδοῆσαιμι αὐτοῖς, ἐκ ἂν οἶε μέγα ὠφελῆθαι 15  
 τὸν βίον, καὶ σωφρονεσέμεν ἂν γενέσθαι παραπολύ; 'ΕΡΜ. ὦ μακάριε,  
 ἐκ οἷσθα ὅπως αὐτὰς ἡ ἀγνοία, καὶ ἡ ἀπάτη διατεθείκασιν, ὡς μήδ'  
 ἂν τρυπάνη ἔτι διανοιχθῆναι αὐτοῖς τὰ ὧτα, τοσούτω κηρῷ ἔβυσαν  
 αὐτὰ, οἷον ὡς 'Οδυσσεὺς τὰς ἐταίρας ἔδρατε, δίδι τῆς (α) Σειρήνων  
 ἀκροάτους. Πόθεν ἔν ἂν ἐκείνοι δυνήθην ἀκῆσαι, ἔν καὶ σὺ κεκραγώς 20  
 διαρράγῃς; “Ὅτε γὰρ παρ' ὑμῖν ἡ λήθη δύναται τῷτο ἐπὶ αὐτὰ ἡ  
 ἀγνοία ἐργάζεται. Πλὴν ἀλλ' εἰσὶν αὐτῶν ὀλίγοι καὶ παραδεδιγμένοι  
 τὸν κηρὸν ἐς τὰ ὧτα, πρὸς τὴν ἀλήθειαν (b) ἀποκλινάντες, οὐδὲν διδορ-  
 κότες ἐς τὰ πρᾶγματα, καὶ κατεγνωκότες οἷά ἐσι. ΧΑΡ. Οὐκ ἔν  
 ἐκείνοις γὰρ ἐμδοῆσαιμι. 'ΕΡΜ. Περιττὸν ταῦτα λέγειν πρὸς αὐτὰς 25  
 ὡς ἴσασιν. Ὅρεῖς ὅπως ἀποσάντες τῶν πολλῶν, καταγελῶσι τῶν  
 γιγνομένων, καὶ ἑδαμῇ ἑδαμῶς ἀρίσκοιτο αὐτοῖς, ἀλλὰ δῆλοί εἰσι  
 θεσπιδόν ἤδη βελεύοντες παρ' ὑμᾶς ἀπὸ τῆς βίης; Καὶ γὰρ καὶ  
 μισῶνται ἐλέγχοντες αὐτῶν τὰς ἀμαθίας. ΧΑΡ. Εὖ γε, ὦ γεννάδιαι.  
 Πλὴν πάνυ ὀλίγοι εἰσὶν, ὦ Ἑριμῆ. 'ΕΡΜ. Ἰκανοὶ καὶ ἐσσι.—Ἀλλὰ 80  
 κατίωμεν ἤδη.

(a) Σειρήνων.] See Littleton's dictionary for them; where you will also read what Ulysses did, with regard to them.

(b) ἀποκλινάντες.] He speaks as if all mankind were carried, one way, towards falsehood and vice, which stand on one side, except a very few wise men, who turn off to truth and virtue, which are placed on the opposite side. He, περιπαρῶν, means only the seven wise men of Greece; because Lucian abuses all the other philosophers, as appears from Dial. xxiii.

13. ΧΑΡ. Ἐν ἔτι ἐπὶ θάψαν εἰδέναι, ὦ Ἑρμῆ, (καὶ μοι δείξας αὐτὸ, ἐντελῆ ἔσθ' τὴν περιήγησιν πεποιηκός) τὰς ἀποθήκας τῶν σαρμάτων, ἵνα κατορύτῃσι, διασασθαι. ἙΡΜ. Ἡεῖα. ὦ Χάρων, καὶ τύμβους, καὶ τάφους καλῶσι τὰ τοιαῦτα. Πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ
- 5 χρώματα ὀρεῖς, καὶ τὰς (α) σήλας, καὶ πυραμίδας; Ἐκεῖνα πάντα νεκροδοχεῖα, καὶ σωματοφυλάκιά ἐσι. ΧΑΡ. Τί ἐν ἐκείνῳ εἰσφάνῃτι τὰς (β) λίθους, καὶ χρεῖσι μύρον; Οἱ δὲ καὶ πυρὰν (γ) νήσαντες πρὸ τῶν χωμάτων, καὶ βόθρον τινα ὀρύξαντες, καί σι τε ταυτὶ τὰ πολυτελῆ δαίπνα, καὶ εἰς τὰ ὀρύγματα οἶνον, καὶ μελίκρατον ὥς γῆν εἰκάσαι,
- 10 ἵχθυσιν; ἙΡΜ. Οὐκ οἶδα, ὦ Ποσειδῶν, τί ταῦτα πρὸς τὰς ἐν ἄδῃ. Πειπίεucasι δ' ἐν τὰς ψυχὰς ἀναπεμπομένης κάτωθεν, δειπνεῖν μὲν ὥς οἶόν τε περιπετομένης τὴν κνίσσαν, καὶ τὸν καπνόν. πίνειν δὲ ἀπὸ τῆς βόθρου τὸ μελίκρατον. ΧΑΡ. Ἐκεῖνος ἔτι πίνειν ἢ ἐσθίειν, ὦν τὰ κρῆνα ξηρότατα; Καί τοι γελοῖός εἰμι σοι λέγων ταῦτα, ὅσημέραι
- 15 κατὰ γόνι αὐτῆς. Οἶσδ' ἐν εἰ δύναμι' ἂν ἔτι ἀνελθεῖν ἄπαξ, ὑποχθόνιοι γενόμενοι. Ἐπεῖτοι καὶ παρ' ἡλίοιο ἂν, ὦ Ἑρμῆ, ἔπασχον, ἐκ ὀλίγα πρῶτα ἔχων, εἰ ἴδῃ μὴ κατὰ γινεῖν μόνον αὐτῆς, ἀλλὰ καὶ αὐτῆς ἀνάγειν πιομένης. ὦ μάταιοι, τῆς ἀνοίας, ἐκ εἰδότες ἡλίκους ὅροις διακρίνεται τὰ νεκρῶν, καὶ τὰ ζώντων πρῶτα, καὶ οἷα παρ'
- 20 ἡμῖν ἐσι, καὶ ὅτι
- (d) Κάτθαν' ὅμως ὁ, τ' ἀτυμῶν ἀνὴρ ὅς' ἔλαχε τύμβου,  
Ἐν δ' ἡ τιμῇ ἱερῶν κρείων Ἀγαμέμνων.  
Θερσίτη δ' ἱστῶν Θετίδῃ παῖς ἡυκόμοιο.  
Πάντες δ' εἰσὶν ὅμως νεκρῶν ἀμνηνὰ κάρηνα.
- 25 Γυμνοὶ τε, ξηροὶ τε, κατ' ἀσφοδελὸν λειμῶνα.  
ἙΡΜ. Ἡράκλεις, ὡς πολὺν τὸν Ὀμηρον (ε) ἐπαντλεῖς. Ἀλλ', ἐπεὶ περ ἀμνηνῶς με, θέλω σοι δείξαι τὸν τῆς Ἀχιλλέως τάφον. Ὅρεῖς τὸν ἐπὶ τῇ θαλάττῃ; Σίγειον μὲν ἐκεῖνο τὸ Τρωϊκὸν ἀντικρὺ

(a) σήλας.] *Square pillars* (as *St.* as says), which were erected near tombs, with inscriptions relating to the dead.

Τύμβος καὶ σήλη.—*Hom. Il.* xvi.

(b) λίθους.] Meaning the pillars near the tombs.

(c) νήσαντες.] *Néō*, properly, signifies *neo*, *to spin*. It also, as *Stephanus* shews, signifies *glomero*, *to wind up* thread into a bottom; and, from thence, *acervo*, *to heap up*.

(d) *Homer*.

(e) ἐπαντλεῖς.] *You pump up*; joking upon *Charon's* business of pumping the water out of his boat.

δὲ ὁ Αἴας τέθαπται ἐν τῷ Ῥοιτείῳ. ΧΑΡ. Οὐ μεγάλοι, ᾧ Ἑρμῇ, οἱ τάφοι.

14. Τὰς πόλεις, τὰς ἐπισήμους ἤδη δεῖξόν μοι, (α) ὥς κάτω ἀκρόομεν τὴν Νῆον, τὴν Σαρδαναπάλα, καὶ Βαβυλῶνα, καὶ Μυκῆνας, καὶ Κλεωνάς, καὶ τὴν Ἴλιον αὐτὴν. Πολλὰς γὰρ μέμνημαι διαπορθμεύσας ἐκεῖθεν, ὡς δίκαια ὅλων ἐτῶν μηδὲ νεωλεῖται, μηδὲ διαψύξει τὸ σκαφίδιον. ΕΡΜ. Ἡ Νῆον μὲν, ᾧ πορθμεῦ, ἀπόλωλεν ἤδη, καὶ ἐδὲν ἰχνηται ἐτι λοιπὸν αὐτῆς, ἥδ' ἂν εἴπῃς ὅπερ ποῖ ἦν. Ἡ Βαβυλὼν δὲ σοι ἐκείνη ἐστίν, ἡ εὐπυργος, ἡ τὸν μέγαν περὶ ὅλον· ἔ μεταπολὺ καὶ αὐτὴ ζητηθσομένη, ὥσπερ ἡ Νῆον. Μυκῆνας δὲ καὶ Κλεωνάς αἰσχύνουμαι δεῖξά σοι, καὶ μάλιστα τὴν Ἴλιον· ἀποπνίξεις γὰρ εὖ οἶδ' ὅτι τὸν Ὀμηρον καλεσθῶν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν. Πλὴν ἀλλὰ πάσαι μὲν ἦσαν εὐδαίμονες, νῦν δὲ τεθνήκασι καὶ αὗται. Ἀποθνήσκουσι γὰρ, ᾧ πορθμεῦ, καὶ πόλεις, ὥσπερ ἄνθρωποι· καὶ τὸ παραδοξότερον, καὶ ποταμοὶ ὅλοι. Ἰνάχῃ ἐν ἐδὲ τάφῳ ἐν Ἀργεὶ ἐτι καταλεί- 15

πεται. ΧΑΡ. Παπαί, τῶν ἐπαίνων, Ὀμηρε, καὶ τῶν ὀνομάτων,

—— Ἴλιον ἰχὲν,

καὶ —— εὐρυάγυιαν,

καὶ —— εὐκλίμεναι Κλεωναί.

15. Ἀλλὰ μεταξὺ λόγων, τίνες εἰσὶν οἱ πολεμῶντες ἐκεῖνοι, ἡ 20 ὑπὲρ τίνων ἀλλήλους φονεύουσιν; ΕΡΜ. Ἀργεῖς ὀρεῖς, ᾧ Χάρων,

(α) ὥς κάτω ἀκρόομεν.] Stephanus accounts for the accusative case after ἀκρόω, as it is here put, by observing that ἀκρόω, upon such occasions, signifies *fando audio, to hear-of-by-report*. Xenophon hath a similar expression, where he saith, ὡς ἤκουσεν ἀνδρὸς ἡδὴ ἐργὰ διαπραττόμενον τὸν Κυρόν. Pæd. Lib. i. And Lucian another, in his *Dream*: "Ὡσπερ τὴν Νιόβην ἀκρόομεν, as we hear of Niobe. And I doubt not but Horace hath adopted this kind of expression, where he has,

Audiet pugnas vitio parentum Rara juvenus.

And again,

Audire magnos jam videor duces.

Which latter passage, in the opinion of the commentators, is not pure Latin; not recollecting that this kind of phrase hath been used by some of the best authors in the Greek language, which may very well warrant Horace's adopting it, as he hath done several others.

- κὴ Λακεδαιμονίαις, κὴ τὸν ἡμιθνήτα ἐκείνον στρατηγὸν (a) Ὀθρυάδην, τὸν ἐπιγεγράφοντα τὸ τρίπαιον τῷ αὐτῷ αἵματι. ΧΑΡ. Ὑπὲρ τίνος δὲ αὐτοῖς ὦ Ἑρμῆ, ὁ πόλεμος; ΕἲΜ. Ὑπὲρ τῆς πεδῖος αὐτῆς, ἐν ᾗ μάχονται. ΧΑΡ. Ὡς τῆς ἀνοίας, οἷγε ἐκ ἴσασιν ὅτι καὶ ὅλην τὴν
- 5 Πειλοπόννητον ἕκαστος αὐτῶν κλήσονται, μόγισ ἂν ποδιαῖον λάβοιεν τόπον παρὰ τῇ Αἰάκῃ. Τὸ δὲ πεδίον τῆτο ἄλλοτε ἄλλοι γεωργήσουσι, πολλάκις ἐκ βάρβρων τὸ τρίπαιον ἀνασπάσαντες τῷ ἀρότρῳ. ΕἲΜ. Οὕτω μὲν ταῦτα ἴσαι. Ἡμεῖς δὲ καλαδάνεις ἤδη, κὴ καλὰ χάρεα ἐνβλήσαντες αὐδῖς τὰ ὄρη, ἀταλλατλάμεθα. ἐγὼ μὲν κατ' ἁ ἱσάλην,
- 10 σὺ δ' ἐπὶ τὸ πορθμεῖον ἤξω δὲ σοι μὲν ὀλίγον, (b) κὴ αὐτὸς νεκροσολῶν. ΧΑΡ. Εὖγε ἐποίησας, ὦ Ἑρμῆ. Εὐεργέτης αἰεὶ ἀναγεγεγῆς.— Ὡνάμην δέ τι διὰ σὲ τῆς ἀποδημίας.— Οἷά ἐσι τὰ τῶν κακοδαιμόνων

(a) Ὀθρυάδην.] The story of Othryades is not completely told by any one author, of the many who mention him, but may be collected from them all, in the following manner: The Spartans and Argives, having a dispute about a piece of land, called Thyraæ, chose three hundred men on each side, who should decide the difference by the sword. A battle ensues between those two little selected armies, who fight so desperately that not one of the whole six hundred survived the engagement, except three; to wit, two of the Argives, Chromius and Alcinoꝝ, and Othryades, the general of the Spartans, who was so desperately wounded, that, for a while, he lay as dead, among the slain. The two surviving Argives, seeing no one to oppose them, ran home with the news of their victory. Soon after, Othryades recovers, and, finding himself in possession of the field of battle, erects a trophy, writes on it, in his own blood, *I have conquered*, and then brings the arms of the slain Argives into his camp. The next day, the two main armies of the contending nations meet, at the place of action. The Argives claim the victory, as more of their men had survived the battle: the Spartans, as their one man had kept the field; the others having, as it were, fled. Upon this, both armies fight; but the Spartans gain the victory. Othryades, after he returned to Sparta, killed himself for shame of outliving his men, who, every one, so bravely fell. *Her. dot. Suid. Paut. Valer. Ovid. in Fast. and Hoffm. an.*

(b) κὴ αὐτὸς.] I myself too; that is, as well as you.

ἀνθρώπων πράγματα, βασιλεῖς, πλίνθοι χρυσαῖ, ἑκατόμβαι, μάχαι.  
Χάρων δὲ ἔδεις (a) λόγῳ.

(a) λόγος.] It is likely that, if Charon here meant to say, *But not a word of Charon* (as some will have it), he would have put in *περὶ*, as he hath done, in the end of *Dial.* xxvi. *λόγον δὲ περὶ αὐτῶ καταλέλοιπεν.*—Λόγος, for *ratio*, *an account* or *estimation*, is of frequent use. So Theocrit. *Id.* iii.—*τὸ δὲ μεῦ λόγον ἔδεναι ποιῇ.* *But you make no account of me;* that is, *You think nothing of me, or, You set me at naught.*

τίλῳ τῷ βιολίῳ πρῶτε.

# ΛΟΥΚΙΑΝΟΥ

Σ Α Μ Ο Σ Α Τ Ε Ω Σ

Δ Ι Α Λ Ο Γ Ω Ν

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

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ΔΙΑΛΟΓΟΣ α'.

Περὶ τῆς Ἐνυπνίας ἤτοι Βίῃ Λευκιανῆς.

Herein is contained some account of Lucian's parentage and education. Likewise great incitements to youth of genius, to persevere in the pursuit of learning, even under the great discouragements of poverty.

ἌΡΤΙ μὲν ἐπεταύμην εἰς τὰ (α) διδασκαλεῖα (β) φοιτῶν, ἤδη τὴν ἡλικίαν προσήθε' ὦν. Ὁ δὲ πατὴρ ἐσκοπεῖτο μετὰ τῶν φίλων ὅ, τι καὶ διδάξαιτό με. Τοῖς πλείστοις ἐν ἔθοξε παιδεία μὲν, καὶ πόνοι πολλοί, καὶ χρόνος μακρὸς, καὶ δαπάνης ὀσμικρᾶς, καὶ τύχης δεῖσθαι  
5 λαμπρᾶς· τὰ δὲ ἡμέτερα, μικρὰ τε εἶναι, καὶ ταχεῖάν τινα τὴν ἐπιχειρίαν ἀπαιτεῖν. Εἰ δὲ τινα τέχνην τῶν (γ) βαναύσων τέτων ἐκμάθοιμι,

(α) διδασκαλεῖα.] This word is seldom used, but in the plural number. So Xenophon, εἰς τὰ διδασκαλεῖα φοιτῶντες, and δικαιοσύνης διδασκαλεῖα. Pæd. Lib. ii. & iii.

(β) φοιτῶν.] The verb φοιτάω hath been so constantly used to signify, in particular, to go-to-school, that school-scholars have been called φοιτῆται, instead of μαθηταί. Bourd.

(γ) βαναύσων.] Βάνανος is, properly, a substantive of the common gender, and signifies a person who works in a forge, or foundery. But it is here used adjectively; τεχνῶν being understood. Stephanus quotes the expression, βάνανος τέχνη, from Aristotle.

τὸ μὲν πρῶτον εὐδὺς ἂν αὐτὸς ἔχειν τὰ ἀρκούντα παρὰ τῆς τέχνης, καὶ μηκέτι οἰκίσσῃ εἶναι, τηλικῷ ὧν· ἐκ εἰς μακρὸν δὲ καὶ τὴν πατέρα εὐφραίνειν, ἀποφέρειν αἰεὶ τὸ γιγνόμενον. Δευτέρως, ἐν σκέψει ἀρχὴ πρεσβύτης, τίς ἀρίστη τῶν τεχνῶν, καὶ βράση ἐκμαθεῖν, καὶ ἀνδρὶ ἐλευθέρῳ πρέπασσα, καὶ πρὸ χειρὸν ἔχουσα τὴν (α) χορηγίαν, καὶ διαρκῆ τὸν πόνον. Ἄλλα τοίνυν ἄλλην ἐπαινῶν, ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν, ὁ πατήρ εἰς τὸν θεῖον, ἀπιδὼν (παρὴν γὰρ ὁ πρὸς μητρὸς θεῖος, ἄριστος (b) ἐρμογλύφῃ εἶναι δοκῶν, καὶ λιδοξόος ἐν τοῖς μάλιστα εὐδοκίμοις) “Οὐ θέμις (εἶπεν) ἄλλην τέχνην ἐπικρατεῖν, “σὲ παρόντι. Ἄλλὰ τῷτον ἄγε (δειξας ἐμὲ) καὶ δίδασκε παραλα- 10  
“βῶν λίθων ἐργάτην ἀγαθὸν εἶναι, καὶ συναρμωσὴν, καὶ ἐρμογλυφέα·  
“δύναται γὰρ καὶ τῷτο, φύσειώς γε, ὡς οἶσθα, (c) ἔχων δεξιῶς.”  
Ἐτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηρῷ παιδιαῖς· ὅποτε γὰρ ἀφθεῖν ὑπὸ τῶν διδασκάλων, ἀποξείων ἂν τὸν κηρὸν, ἢ βόας, ἢ ἵππους, ἢ καὶ νῆ Δί’ ἀνθρώπους, ἀνέπλαττον (εἰκότως, ὡς ἐδόκειν τῷ πατρί) ἐφ’ οἷς παρὰ 15  
μὲν τῶν διδασκάλων πηλὴ γὰρ ἐλάμβανον. Τότε δὲ ἐπαινῶν εἰς τὴν εὐφυΐαν καὶ ταῦτα ἦν· καὶ χρηστὰς εἶχον ἐπ’ ἐμοὶ τὰς ἐλπίδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τέχνην, ἀπ’ ἐκείνης γε τῆς (d) πλαστικῆς.—  
(e) Ἄμα τε ἐν ἐπιτήδειῳ ἐδόκει ἡμέρα τέχνης ἐνάρχεσθαι· καὶ γὰρ παρεδεδόμην τῷ θεῷ, μὰ τὸν Δί’ ὃ σφοδρὰ τῷ πρᾶγματι ἀχθόμενος· 20  
ἀλλὰ μοι καὶ παιδιάν τινα ἐκ ἀτερπῆς ἐδόκει ἔχειν, καὶ πρὸς τὰς ἡλικιώτας ἐπιδειξιν, εἰ φαινομένην θεὸς τε γλύφω, καὶ ἀγαλματίᾳ τινα μικρὰ κατασκευάζω ἐμαυτῷ τε, καὶ κεινοῖς, οἷς προῖχέμην. Καὶ τότε πρῶτον ἐκεῖνο, καὶ σὺνηθεὶς τοῖς ἀρχομένοις ἐγίγνετο. Ἐγ-  
κοπέα γὰρ τινὰ μοι δὲς ὁ θεῖος ἐκέλευσέ μοι ἡμέρα καθικέσθαι 25  
πλακὸς, ἐν μέσῳ κειμένης, ἐπειπὼν τὸ κοινόν,

(a) χορηγίαν.] Properly, the *expense* of supplying the Athenian stage with music, dancing, players, and dresses. Hence, it signifies the *expense* of furnishing any trade, or business, with all necessities.

(b) ἐρμογλύφῃ.] The *carving* of *Mercuries* seems to have been the commonest branch of the statuary’s art; and hence, it is likely, every statuary was called ἐρμογλύφῃ.

(c) ἔχων δεξιῶς. Minus Atticè. Bourd.

(d) πλαστικῆς.] The art of shaping figures out of any soft substance, such as wax, clay, &c.

(e) Ἄμα τε ἐν, &c.] Thus, in English: “At the same time, therefore, a proper day was pitched upon, and I was also (then) given up, &c.

— (a) Ἀρχὴ δέ τοι ἤμισυ πάντος.

Σκληρότερον δὲ κατενεγκόντ' ὑπ' ἀπειρίας, κατεάγη, μὲν ἡ παλάξ.  
 Ὁ δὲ ἀγανακλήσας, σκυτάλην τινα πλησίον κειμένην λαβὼν, ἔπραως,  
 5 ἔδδ' προτρεπτικῶς μὲν κατήρξατο, ὥς τε δάκρυά μοι τὰ προοίμια τῆς  
 τέχνης. Αποδράς ἔν' ἐκείθεν, ἐπὶ τὴν οἰκίαν ἀφικνῆμαι συνεχῆς  
 ἀνολολύζων, καὶ δακρύων τὰς ὀφθαλμούς ὑπόπλεως· καὶ διηγῆμαι τὴν  
 σκυτάλην, καὶ τὰς μάλωπας εἰδείκνυον, καὶ κατηγορεῖν πολλὴν τινα  
 ἀμώτητα, προσθεὶς ὅτι ὑπὸ φθόνου ταῦτα ἔδρασε, μὴ αὐτὸν ὑπερβά-  
 10 λωμαι κατὰ τὴν τέχνην. Ἀγανακτισσαμένης δὲ τῆς μητρὸς, καὶ πολλὰ  
 τῷ ἀδελφῷ λαιδορηταμένης, ἐπεὶ νύξ' ἐπῆλθε, κατέδαρξον, ἔτι ἔνδακ-  
 ρυς, καὶ τὴν νύχθ' ὅλην ἐννοῶν. Μέχρι μὲν δὲ τέττων, γελάσιμα, καὶ  
 μειρακιώδη τὰ εἰρημένα· τὰ μετὰ ταῦτα δὲ, ἔκτι εὐκαταφρόνητα, ὧ  
 Ἄνδρες, ἀκῶσεσθε, ἀλλὰ καὶ πάνυ φιληκόων ἀκροατῶν δέομενα. Ἴνα  
 γὰρ κατ' Ὀμηρον εἶπα,

15 — (b) Θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρ,

Ἀμβροσίην διὰ νύκτα, —

ἐναργῆς ἔστω, ὥς τε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας. Ἐτι γὰρ καὶ  
 μετὰ τοσῶτον χρόνον τά τε σχήματά μοι τῶν φανέντων ἐν τοῖς ὀφθαλ-  
 20 μοῖς παραμένει, καὶ ἡ φωνὴ τῶν ἀκωσθέντων ἔναυλ', ἔτω σαφῆ  
 πάντα ἦν.

2. (c) Δύο γυναῖκες λαβόμεναι ταῖν χεροῖν εἰλκὸν με πρὸς ἑαυτὴν  
 ἐπατέρα μάλα βιαίως, καὶ καρτερῶς. Μικροῦ γοῦν με διεσπᾶσαντο  
 πρὸς ἀλλήλας φιλοτιμύμεναι. καὶ γὰρ ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει,  
 καὶ παρὰ μικρὸν ὅλον εἶχέ μιν· ἄρτι δὲ ἂν αὖτις ὑπὸ τῆς ἑτέρας εἰχό-  
 25 μην. Ἐβόων δὲ πρὸς ἀλλήλας ἐκάλειρα· ἡ μὲν ὡς αὐτῆς ὀλίγᾳ με  
 κεκλῆσθαι βούλοίτο· ἡ δὲ, ὡς μάτην τῶν ἀλλοτριῶν ἀνιποιοῖτο. Ἦν  
 δὲ ἡ μὲν ἐργατικὴ καὶ ἀνδρική, καὶ αὐχμηρὰ τὴν κόμην, τὰ χεῖρε τύλων  
 ἀνάπλεως, διεζωσμένη τὴν ἐσθῆτα, τιάνου καλὰ γέμουσα, οἷος ἦν ὁ  
 Θεῖος, ὁπότε ξίει τοὺς λίθους· ἡ ἑτέρα δὲ μάλα εὐπρόσωπ', καὶ τὸ

(a) Ἀρχή, &c.] Hesiod.

(b) Θεῖός μοι, &c.] Hom. Il. ii.

(c) Δύο γυναῖκες, &c.] This dream is formed upon the plan of the judgment of Hercules, to whom, when a youth, virtue and vice appeared, and severally made speeches; but the young hero, notwithstanding all the gay allurements and tempting arguments of vice, devotes himself to virtue. See Xen. Mem. Lib. ii.

There is humour in Lucian's putting himself upon the same footing with the young demigod, Hercules.



σχῆμα εὐπρεπὲς, καὶ κόσμιος τὴν ἀναβολήν. Τέλει δ' ἐν ἐφιάσιν μοι  
δικάζειν ὅποτέρᾳ βουλοίμην συνεῖναι αὐτῶν.

3. Προτέρᾳ δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδράδης ἔλεξεν.—“ Ἐγὼ,  
“ φίλε παῖ, ἑρμογλυφικὴ τέχνη εἰμὶ, ἢν χθὲς ἤρξα μανθάνειν, οἰκεία  
“ τέ σοι, καὶ συγγενὲς οἰκοθεν. Ὅ τε γὰρ πᾶππ' σου, (εἰποῦσα 5  
“ τοῦνομα τοῦ μητροπάτορος) λιθοζό' ἦν. καὶ τὸ Θεῖον ἀμφοτέρω,  
“ καὶ μάλα εὐδοκιμεῖτον δι' ἡμᾶς. Εἰ δὲ θέλοις λήρων μὲν καὶ φλη-  
“ νάφων τῶν παρὰ ταύτης ἀπέχεσθαι, δείξασα τὴν ἐτέραν, ἐπεσθαι 10  
“ δέ, καὶ συνοικεῖν ἐμοί, πρῶτα μὲν θρέψῃ γενικῶς, καὶ τὰς ἄμικς ἔξεις  
“ καρτεροῦς, φθόνου δὲ παντὸς ἀλλότρι' ἔση, καὶ οὐ ποτε ἄπει ἐπὶ  
“ τὴν ἀλλοδαπὴν, τὴν πατρίδα, καὶ τοὺς οἰκείους καταλιπὼν, (α) οὐδὲ  
“ ἐπὶ λόγοις ἐπαινέσονται σε πάντες. Μὴ μυσσαχθῇς δὲ τοῦ σώματος  
“ (b) τὸ εὐτελὲς, μηδὲ τῆς ἐσθλότητος τὸ πιναρόν. Ἀτὸ γὰρ τῶν 15  
“ τοιῶνταιν ὀρεώμενος, καὶ Φειδίας ἐκεῖνος (c) ἔδειξε τὸν (d) Δία, καὶ  
“ Πολύκλειτος τὴν Ἥραν εἰργάσασθαι, καὶ Μύρων ἐπρηνέσθαι, καὶ Πραξιτέ-  
“ λης ἐθαυμάσθαι. Προσκυνεῖνται γὰρ ἔτσι μετὰ τῶν Θεῶν. Εἰ δὲ  
“ τέτων εἰς γένοιο, πῶς μὲν ἔ κλεινὸς αὐτὸς παρὰ πᾶσιν ἀνθρώποις  
“ γένοιο; Ζηλοῦν δὲ καὶ τὸν πατέρα ἀποδείξεις, περιέλεπτον δὲ ἀπο- 20  
“ φανεῖς καὶ τὴν πατρίδα.”—Ταῦτα καὶ ἔτι τέτων πλείονα διαπλάισσα,  
καὶ βαρβαρίζουσα πᾶσι πολλὰ, εἶπεν ἡ τέχνη, μάλα δὲ σπευδὴ συνείρεσσα,  
καὶ πειθεῖν με πειρωμένη· ἀλλ' ἐκέτι μέμνημαι. Τὲ πλείονα γὰρ  
ἔδωκεν μὲν τὴν μνήμην διέφυγεν.

4. Ἐπεὶ δ' ἐν ἐπαύσατο, ἀρχεῖται ἡ ἐτέρα ὡς πῶς. “ Ἐγὼ δὲ, 25  
“ ὦ τέκνον, Παιδεία εἰμὶ, ἥδη συνήθης σοι, καὶ γνωρίμη, εἰ καὶ μηδέπω  
“ εἰς τέλος (e) με πεπείραται. Ἠλικία μὲν ἐν τὰ ἀγαθὰ ποιεῖ  
“ λιθοζόος γενόμενος, αὐτὴ προεῖρηκεν. Οὐδὲν γὰρ ὅτι μὴ ἐργάτης

(a) ἐδὲ ἐπὶ λόγοις, &c.] She means that mankind shall not praise him for such insignificant things as words or speeches, but for real and substantial performances.

(b) τὸ εὐτελές] The *uncostly trim*; from εὖ, *facile*, and τέλος, *sumptus*.

(c) ἔδειξε.] Artists, in those days, made a great merit of letting people see any finished performance of theirs, and therefore, Lucian says, ἔδειξε. *Spectatum admissi*.—*Hor. de Art. Poet.*

(d) Δία.] *Olympicum*. Bourd. & Ἥραν, Argivam. Idem.

(e) με.] This genitive case doth not follow τέλος, but πεπείραται. Πειρᾷ ἐμοῖο (pro ἐμῷ) γέρας. *Hom. Il. xxiv*, and πειραθῆναι ἑγχος ἡμετέρῃ. *Hesiod. in Alp.*

- “ ἔσθ, τῷ σώματι ποιοῦν, καὶν τίτω τὴν ἄψχον ἐλπίδα τῆ βίᾳ τεθει-  
 “ μένος· ἀφανὲς μὲν αὐτὸς ὢν, ὀλίγα καὶ ἀγενῆ λαμβάνων, ταπεινὸς  
 “ τὴν γνώμην, εὐτελὲς δὲ τὴν πρόσοδον· ἔτε φίλοις ἐπιδικάσιμος, ἔτε  
 5 “ ἐχθροῖς φοβερὸς, ἔτε τοῖς πολιταῖς ζηλωτὲς ἀλλ’ αὐτὸ μόνον, ἐργά-  
 “ τῃς καὶ τῶν ἐκ τῆ πολλῆς δόξης εἰς, αἰὶ τὸν πρῆχοντα ὑποπτήσων,  
 “ καὶ τὸν λεγεῖν δυνάμενον θεραπεύων. (α) λάγω βίον ζῶν, καὶ τῆ  
 “ κρείττονος ἐρμαιεῖν ὢν. Εἰ δὲ καὶ Φειδίας ἢ Πολύκλειτος γένοιτο, καὶ  
 “ θαυμαστὰ πολλὰ ἐξεργάσαιο, τὴν μὲν (β) τέχνην ἀπαλῆς ἐπαινέσον-  
 “ ται, ἐκ ἑσὶ δὲ ὅσι; τῶν ἰδούων, εἰ νῦν ἔχοι, εὐξαίη’ ἂν σοι ὁμοῖος  
 10 “ γενέσθαι. Οἷος γὰρ ἂν ἦ, βάναιστος καὶ (γ) χειράναξ, καὶ ἀποχει-  
 “ ροδίωλος νομισθῆσι. Ἦν δὲ μοι πεῖθρ. πρῶτον μὲν σοι πολλὰ  
 “ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα, καὶ πράξεις θαυμαστὰς, καὶ λόγους  
 “ αὐτῶν ἀταγέλλασα, καὶ πάντων (α) εἰπείν’ ἔμπειρον ἀποφαίνεσθαι  
 “ καὶ τὴν ψυχὴν, ὅπερ σοι κυριώτατόν ἐστι, καὶ ἀκοσμήσω πολλοῖς, καὶ  
 15 “ ἀγαθοῖς κοσμήμασι, σωφροσύνη, δικαιοσύνη, εὐσεβεία, πραότητι,  
 “ ἐπιεικεία, συνέσει, κατερία, τῷ τῶν καλῶν ἔργῳ, τῇ πρὸς τὰ σεμνό-  
 “ τατα ὀρεμῇ. Ταῦτα γὰρ ἐστὶν ὁ τῆς ψυχῆς ἀκέραιος ὡς ἀληθῶς  
 “ κόσμος. Λήσει δὲ σε ἔτε παλαιὸν ἔδδν, ἔτε νῦν γενέσθαι δέον  
 “ ἀλλὰ καὶ τὰ δέοντα προόψει μετ’ ἐνέ, καὶ ὅλας, ἀπάντα ὅποσα ἐστὶ,  
 20 “ τάτε θεῖα, τάτε ἀνθρώπινα, ἐκ εἰς μακράν σε διδάξομαι. Καὶ  
 “ ὁ νῦν πένης, ὁ τῆ δεινός, ὁ βελευσάμενός τι περὶ ἀγενές ἔτω τέχνης,  
 “ μετ’ ὀλίγον ἄψασι ζηλωτὸς, καὶ ἐπὶ ῥόδον ἔσθ. τιμώμενος καὶ ἐπαινέ-  
 “ μένος, καὶ ἐπὶ τοῖς ἀρίστοις εὐδοκίμων, καὶ ὑπὸ τῶν γένει καὶ πλάττω  
 “ πρῆχόντων ἀποδλεπόμενος· ἐσθῆτα μὲν τοιαύτην ἀμπεχόμενος

(α) λάγω βίον.] That is, a life of a hare, or a life of fear and obscurity.

(β) τέχνην ἐπαινέσονται.] That is very natural: for, when we admire any mechanic performance, we seldom talk with any great rapture of the workman, and only observe that such an art is a very fine one. The reason of which I take to be this: that we are apt to consider artists, in the mechanic way, as having only executed what they have often seen done by others, and do themselves perform by some set rule; while we look upon the works of learned men as produced by the power of their own genius, and therefore, considering them as a part of such men’s personal excellence, are seldom pleased with them, without, at the same time, a strong admiration of the authors who produced them.

(γ) χειράναξ.] Μόναις ταῖς χερσὶ δισπόζων, i. e. One who is master of nothing but his hands. Bourd.

“ (δείξασα τὴν ἐαυτῆς, πάντῳ δὲ λαμπρὰν ἐφόρει) ἀρχῆς δὲ καὶ προ-  
 “ δρίας ἀξιόκμενος. Κὰν πα ἀποδομῆς ἑδ’ ἐπὶ τῆς ἀλλοδατῆς  
 “ ἀγνώστῃ, ἑδ’ ἀθανῆς ἐστὶ τοιαῦτά σοι περιήτω τὰ γνωρίτικα ὥστε  
 “ τῶν ὀράντων ἕκαστος, τὸν πλησίον κινήσας, δείξει σε τῷ δακτύλῳ,  
 “ ἔστος ἐκεῖνος, λέγων. Ἄν δέ τι σπαθῇ ἀξιὸν ἢ, καὶ τὴν φίλως, ἢ καὶ 5  
 “ τὴν πόλιν ὅλην κατὰλαμῶν, εἰς σε πάντες ἀποσπείλονται. Κὰν  
 “ πα τι λέγων τύχης καὶ νότες οἱ πολλοὶ ἀκαστοῦνται. Θυμιάζοντες,  
 “ καὶ εὐδαιμονίζοντες σε τὸν λόγον τῆς δυναμείας, καὶ τὸν πατέρα τῆς  
 “ εὐπορίας, ὃ δὲ λέγεις, ὡς ἀρα ἀθανάσιον γίνονται τινες ἐξ ἀνθρώ-  
 “ πων. τῷτό σοι περιποιήσω. Καὶ γὰρ ἦν αὐτὸς ἐκ τῆς βίης ἀπέλθης, 10  
 “ ἔπλεε παύσι, συνὼν τοῖς πεπαιδευμένοις, καὶ προσρημῶν τοῖς  
 “ ἀρίστοις. Ὅσας τὸν Δῆμ σθένειν ἐκείνον, τίνῃ υἱὸν ἦντα, ἐγὼ ἤλκον  
 “ ἐποίησα; Ὅσας τὸν Αἰσχινῆος τυμπανιστῆρας υἱὸς ἦν, ἀλλ’ ὅμως  
 “ αὐτὸν δι’ ἐμέ (a) Φίλιππος ἐθεράπευσεν; Ὁ δὲ (b) Σωκράτης,  
 “ καὶ αὐτὸς ὑπὸ τῇ ἐρμογλυφικῇ ταύτῃ, τραφεῖς. ἐπειδὴ τάχιστα συνῆκε 15  
 “ τῆς κρείττονος, καὶ δραπιτεύσας παρ’ αὐτῆς κῆτομόλησεν ὡς ἐμέ,  
 “ ἀκείεις ὡς παρὰ πάντων ἁδῆσαι; Ἀρεῖς δὲ αὐτὲς τηλικαῖτες,  
 “ καὶ τοιαῦτες ἄνδρες, καὶ παρὰ τῆς λαμπρᾶς, καὶ λόγους σεμνῆς, καὶ  
 “ σχῆμα εὐπρεπὲς καὶ τιμὴν καὶ δόξαν καὶ ἔπαινον, καὶ προσδρίας, καὶ  
 “ δύναμιν, καὶ ἀρχάς καὶ τὸ ἐπὶ λόγοις εὐδακμῶν, καὶ τὸ ἐπὶ συνέσει 20  
 “ εὐδαιμονίζεσθαι, χιτώνιόν τε πινυρὸν ἐνδύς, καὶ σχῆμα δέλοπρε-  
 “ πὲς ἀνελήφῃ, καὶ μοχλία, καὶ γλυφεῖα. καὶ κοτέας, καὶ κολαπτῆρας  
 “ ἐν ταῖν χερσὶν ἔχεις, κάτω νεφευκᾶς εἰς τὸ ἔργον, χαμαιπετῆς. καὶ  
 “ χαμαιζήλος καὶ πάντα τρόπον ταπεινός. (c) ἀνακύπτων δὲ ἐδέποίς,  
 “ ἐδὲ ἀνδρῶδες, ἐδὲ ἐλευθέριον ἐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα ἔπας 25  
 “ εὐρυθῆρα καὶ εὐσχίμονα ἐσαῖ σοι. πρηνῶν, ὅπως δὲ αὐτὸς εὐρυθῆρὸς  
 “ τε, καὶ κόσμιος ἔση, ἥκιστα πεφροντικῶς, ἀλλ’ ἀτιμότερον ποιῶν  
 “ σιαυτὸν λίθων.

(a) Φίλιππος ἐθεράπευσεν.] When Philip, king of Macedo-  
 nia, intended to destroy the liberty of Greece, Demosthenes  
 opposed his schemes, with a great appearance of success,  
 by those famous orations to the people of Athens, called his  
 philippics. Philip, therefore, courted Æschines, Demos-  
 thenes’s rival in eloquence, and antagonist in the factions  
 then subsisting in the city

(b) Σωκράτης, καὶ αὐτὸς.] Socrates was the son of Sophro-  
 niscus, a statuary, and Phænarete, a midwife. Diog. Laërt.  
 —καὶ αὐτὸς, even he, the wonderful Socrates.

(c) ἀνακύπτων.] Ἀνακύπτω is, properly, said of a bird lift-  
 ing up his head, as he drinks. Bud.

5. Ταῦτα ἔτι λεγέσθης αὐτῆς, ἡ περιμείνας ἐγὼ τὸ τέλος τῶν λόγων, ἀναστὰς ἀπεφηνάμην· καὶ τὴν ἄμορφον ἐκείνην, καὶ ἐργατικὴν ἀπολιπὼν, μετέβαινον πρὸς τὴν Παιδείαν μάλᾳ γεγηθὼς, καὶ μάλιστα, ἑπεὶ μοι καὶ εἰς νῦν ἦλθεν ἡ σκυτάλη, καὶ ὅτι πλεονάζει εὐθὺς ἐκ ὀλίγας
- 5 ἀρχομένοι μοι χθὲς ἐνετρίψατο. Ἡ δὲ ἀπολειφθεῖσα, τὸ μὲν πρῶτον ἡγανάκτει, καὶ τῶν χειρῶν συνεκρότει, καὶ τὰς ὀδόντας ἐνέπριε· τέλος δὲ, ὥσπερ τὴν Νιόβην ἀκέομεν, ἐπεπήγει, καὶ εἰς λίθον μετεβέβητο. Εἰ δὲ παράδοξα ἔπαυσε, μὴ ἀπιστήσητε, θαυμαστοί γὰρ οἱ ὄνειροι. Ἡ ἑτέρα δὲ πρὸς με ἀπιδῶσα, “Τοιγαρὶν ἀμείβομαι σε (ἔφη) τῆς
- 10 “δὲ τῆς δικαιοσύνης, ὅτι καλῶς τὴν δικὴν ἐδίκασα. Καὶ ἔλθε ἤδη, “ἐπιβῆθι τέττα τῶ ὄχηματός (δείξασά τι ὄχημα ὑποπτήρων ἵππων “τινῶν τῷ Πηγάστῃ εὐοικότῳ) ὅπως ἴδῃς οἶα καὶ ἡλικία μὴ ἀκολυθῆσας “ἐμοὶ ἀγνοήσῃν ἐμελλεῖς.” Ἐπεὶ δὲ ἀνῆλθον, ἡ μὲν ἔλαυνε, καὶ ὑφηνόχει. Ἀρθεὶς δὲ εἰς ὑψὺ ἐγὼ ἐπισκόπων, ἀπὸ τῆς ἐν ἀρξάμενος
- 15 ἄχει πρὸς ἐνπύραν, πόλεις, καὶ ἔθνη, καὶ δήμους, (α) καθάπερ ὁ Τριπτόλεμος, ἀποσπείρων τι εἰς τὴν γῆν. (β) Οὐκέτι μέντοι μέμνημαι ὅ, τι τὸ σπειρόμενον ἐκεῖνο ἦν, πλὴν τῆτο μόνον, ὅτι κατώθεν ἀφορῶντες οἱ ἄνθρωποι ἐπῆλθον, καὶ μετ’ εὐφημίας, κατ’ ἧς γενομένη τῇ στήσει, (γ) παρέπεμπον. Δείξασα δέ μοι τὰ τοσαῦτα,
- 20 καὶ μὲ τοῖς ἐπαινῶσιν ἐκείνοις, ἐπανήγαγεν αὐτῆς, ἐκέτι αὐτὴν τὴν ἐσθλὴν ἐκείνην ἐνδεσνύκοντα ἣν εἶχον ἀριπτάμενον, ἀλλ’ ἐμοὶ ἐδόκων ἐνπάρυφός τις ἐπανάκειν. Καταλαβῶσα ἔν καὶ τὸν πατέρα ἐσῶτα,

(α) καθάπερ ὁ Τριπτόλεμος.] The fable of Triptolemus is: that Ceres, in the time of her wanderings through the world, in quest of her daughter, Proserpine, whom Pluto had stolen from her, sojourned with Celeus, king of Attica, and instructed his son. Triptolemus, in the culture and use of corn; after which, she mounted him upon a winged dragon, which flew all over the earth with him, while he, in the mean time, scattered down seed upon the earth, as he was carried along. The foundation of this fable was, that he wrote several books of husbandry, which were carried to several countries, in a ship, called the Dragon.

(β) Οὐκέτι μέμνημαι.] Lucian, through modesty, says he does not remember what it was he himself sowed. But he means the publishing of his admirable writings, which have been received, with vast honour, by the learned, in all ages down from his time.

(γ) παρέπεμπον.] They waited upon, or escorted, him.

καὶ περιμένοντα, ἐδείκνυν αὐτῷ ἐκείνην τὴν ἐσθλότητα, καὶ αὐτὸς οἱ ἤκοιμι καὶ τι καὶ ὑπέμνηται, οἷα μικρὸν δεῖν περὶ ἐμῶ ἐξελύτατο.

6. Ταῦτα μύθηται ἰδὼν, ἀντίταις ἐτιῶν, ἐμοὶ δοκεῖ ἐκταραχθεῖς, πρὸς τὸν τῶν πληγῶν φόβον.—Μεταξὺ δὲ λίγοντι, “(a) Ἡράκλεις (ἔφη τις) ὡς μικρὸν τὸ ἰνύπνιον, καὶ δικανικόν.” Εἰτ’ ἄλλος (b) ὑπέκρυσσε, “Χειμερινὸς ὄνειρος, ὅτε μήκισαί εἰσιν αἱ νύκτες” ἢ τάχα πρὸς “τρεῖς περὶ ὅστερ’ οὐ (c) Ἡρακλῆς καὶ αὐτὸς ἐστίν. Τί δ’ ἐν ἐπὶ ἡλ- “θεν αὐτῷ ληρῆται ταῦτα πρὸς ἡμᾶς, καὶ μνηστῆναι παιδικῆς “νυκτός, καὶ ὄνειρον παλαιῶν, καὶ ἡδὴ γεγηρακότων; Ἐὰν γὰρ “ἡ ψυχρολογία.—Μὴ (d) ὄνειρον τινῶν ἡμᾶς ὑποκριτάς τινας ὑπεί- 10 “ληφεν.”—Οὐκ, ὦ γὰρ (e) ἐδὲ γὰρ ὁ Ξενοφῶν ποτε διηγόμενος

(a) Ἡράκλεις.] Proper names in *ης*—*eos* often make their vocative case in *εις*.

(b) ὑπέκρυσσε.] Succinuerit; that is, will put in his word: which metaphor is taken from playing the bass to a harp, or other stringed instrument, as is signified by the verb ὑποκρῆσθαι, to strike under the treble, or to play the bass to it. See *Siefth*.

(c) Ἡρακλῆς.] It hath been fabled that Jupiter spent three nights with Alcmena, when he begat Hercules.

(d) ὄνειρον τινῶν ἡμᾶς ὑποκριτάς τινας.] I cannot but think τινῶν and τινας, here, strange language; and that because τινῶν appears to me to carry a quite trifling meaning.

(e) ἐδὲ γὰρ ὁ Ξενοφῶν, &c.] In this sentence I meet with several particulars, for which I cannot account, with any great satisfaction to myself. Such as, in the first place, the nominative case Ξενοφῶν, without a verb, or, at best, only with one to be understood, with difficulty and uncertainty. Secondly, the two next καὶ's; one followed by the preposition ἐν, with the dative case παλῶν οἰκίῳ; and the other, very strangely, by the accusative τὰ ἄλλα; which seems to have but a forced dependence on either this latter καὶ or any other word, either expressed or understood, in the sentence. Thirdly, γὰρ seeming to begin a distinct sentence with ἴτε, that precedes it. Fourthly, the want of ὅτι after γὰρ, to bring in διεξήκει below, with justness, if it ought to be brought in after γὰρ. Fifthly, the great obscurity of the word ὑποκρίσιν, in this place. And, sixthly, the uncertainty whether εἶναι should be here understood thus, ἴτε γὰρ ὅψιν ἔχει εἶναι ὑποκρι-

τὸ ἐνύπνιον, ὡς ἐδόκει αὐτῷ. καὶ ἐν τῇ πατρίδι. καὶ τὰ ἄλλα. "Ἴτε γὰρ  
 ἔχ' ὑπόκρισιν τὴν ὄψιν, ἔδὲ ὡς φλυαρεῖν ἐγνωκὼς αὐτὰ διεξήει· καὶ

σιν; or whether Lucian meant thus, Ἴτε γὰρ "ΟΤΙ (ὅτι being understood) ἔ' διεξήει τὴν ὄψιν ὩΣ (ὡς also being understood) ὑπόκρισιν, ἔδὲ ὡς ἐγνωκὼς φλυαρεῖν αὐτὰ, i. e. κατ' αὐτὰ, as you have a little above, ληρῆσαι ταῦτα. The light that history affords to this passage is, that Xenophon, upon two great exigencies, in the famous retreat of the ten-thousand Greeks out of Asia, dreamed two dreams; one, a little before he was chosen leader of that retreat, and one after. The former dream was, "That his father's house was set all in a flame, by lightning," which, in his own mind, he interpreted two ways: First, "as a light from Jupiter, to lead the Grecians out of the difficulties they then were in;" or, secondly, "as portending a further embarrassment of their retreat." But there is no mention made that Xenophon then told his friends, or any of the army, of this dream; though, immediately upon it, he is said to have assembled the captains, and made them such a speech as caused them to chuse him for their leader. His other dream was, "That he saw himself bound with chains; but that they soon loosened of their own accord, so as to leave him quite at liberty." At this time he and his army were hemmed in by a deep river, on one side, and a mountain, on the other; also by two bodies of the enemy, one hanging over him on the mountain. and the other appearing on the opposite side of the river. Before day-break, he told his officers his dream; who thereupon offered a sacrifice of thanksgiving to the gods, and thereby roused the desponding spirits of the soldiers. Soon after this, the river was, by an accident, found fordable: whereupon, the army passed over, and then, routing the enemy, got clear away. See *Xenoph. Anab. Lib. iii. & iv.* Now, it seems likely, from the expressions, πατρίδα οἰκία, and περιεσώτων πολεμίων, that Lucian here had an eye to both the above dreams; but, I suppose, he wrote upon bare memory, without immediately consulting the history, and, therefore, by mistake, not only takes in the former dream, which is not to his purpose, because Xenophon had not then communicated it to any person, but also

ταῦτα ἐν τῷ πολέμῳ, καὶ ἀποφύσσει πραγμαμάτων, περιεσώτων πολέ-  
μαίων· ἀλλὰ τι καὶ χερίσμιον εἶχεν ἡ διήγησις. Καὶ τοίνυν καὶ γὰρ τῶτον

supposes that Xenophon had more dreams than two; which is probable from his saying, καὶ ἐν τῇ πατρῷᾳ οἰκίᾳ, and καὶ τὰ ἄλλα; for these expressions seem to imply as much, as if he had said, καὶ τὸ ἐν τῇ πατρῷᾳ οἰκίᾳ, καὶ τὰ ἄλλα ἘΝΥΨΝΙΑ, “both that in his father’s house, and his other dreams.” The only meanings, in which the word ὑπόκρισις hath been explained by Stephanus, are three: 1st. Simulatio, or that kind of simulation, or pretending, which we call hypocrisy. 2dly, Histrionis Gestus personam alienam representantis. And, 3dly, Pronunciatio: but especially the figure called pronunciatio, which is exemplified in that line of Virgil,

*Cantando tu illum, &c.*

And these, I believe, will be found the only senses in which the word is used, either in ancient or modern authors. I, therefore, am inclined to think that its meaning, here, must be taken from the first signification; and, accordingly, I take Lucian to have spoken, here, in this manner: “For you know “that he told his vision, not as a simulation; that is, “not as if he proposed to pass it upon his hearers for one “thing, while he privately intended another, which they “must guess at, or find out by the way of interpretation; “for that would be the same weakness that I imagine some “might charge me and my dream with. No: Xenophon “intended not an ὑπόκρισιν, but something plain, clear, and “useful; and such also is my intention.” From all the above considerations, I have given the whole passage such a meaning as you see here, and in my translation, and which is further illustrated by this note. But I confess, after all, that I have not been able to reduce the text to classical Greek; and therefore, being dissatisfied both with it and my own interpretation, should be very glad to be better informed. I will not omit the other translation of so intricate a passage: “Nequaquam, ô bone: quoniam neque Xenophon quondam “exponens somnium illud, quo pacto illi visum fuerat in “domo paterna; et deinceps nôstis visionem, non ut conjec- “tationem, propositam tanquam nugari statuisset, illa narra- “vit, præsertim in bello, et summâ rerum desperatione

ἄναιρον ὑμῖν διηγησάμεν ἐκείνους ἕνεκα, ὅπως οἱ νέοι πρὸς τὰ βελτίω  
 τρέπωνται, καὶ παιδείας ἔχονται καὶ μάλιστα, εἰ τις αὐτῶν ὑπὸ πενίας  
 ἐδελοκακεῖ, καὶ πρὸς τὰ ἥτις ἀποκλίνει, φύσιν ἐκ ἀγεννῆ διαφθείρων.  
 Ἐπιρροσθήσεται, εὖ οἶδ', ὅτι κακῆϊνος ἀκῆσας τῷ μύθῳ, ἰκανὸν ἐαυ-  
 3 τῷ παρὰδείγμα ἐμὲ προσησάμεν. ἐννοῶν οἷον μὲν ὦν, πρὸς τὰ κάλ-  
 λιστα ἄρυσσα, καὶ παιδείας, ἐπεθύμησα, μηδὲν ἀποδείλιάσας πρὸς  
 τὴν πενίαν τὴν τότε· οἷον δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν  
 ἄλλο, ἔδενδς γὰρ τῶν λιθογλύφων ἀδοξότερον.

“constitutus, &c.”—There is a seeming relation between  
 ὑποκριτὰς, above, and ὑποκρισις, here; but, as ὑποκριτής, there,  
 must signify *interpreter*, ὑποκρισις, considered as related to it,  
 should necessarily signify *interpretatio*; for which meaning I  
 can see no reason, in this place. A friend hath observed,  
 that, by ὑποκρισις, probably is meant “an *invention*, or  
*fiction*; as if Lucian had said that “Xenophon told his  
 dream, as a real vision, not as a fiction,” of his own, only to  
 amuse, or entertain.

### ΔΙΑΔ. β'. Θεῶν Ἐκκλησία.

The whole heaven of the heathen gods, together with the silly  
 idolatry with which they were worshipped, are here most  
 humoursly ridiculed.

ΖΕΥΣ.—Μηκέτι τονδορίζετε, ὦ θεοὶ, μηδὲ κατὰ γυνίαις εὐσε-  
 φόμενοι, πρὸς ἑς ἀλλήλοις κοινολογεῖσθε, ἀγανακτῆντες, εἰ πολλοὶ  
 ἀνάξιοι μετέχουσιν ἡμῖν τῇ συμπόσει. Ἀλλ' ἐπεὶ περ ἀποδεδόται  
 περὶ τέτων ἐκκλησία, λεγέτω ἕκαστος ἐς τὸ φανερόν τὰ δοκυνία οἱ,  
 5 καὶ κατηγορεῖται. Σὺ δὲ καὶ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα, τὸ ἐκ  
 τῆ νόμῳ. ΕΡΜ. (α) Ἄκουε σίγα. Τίς ἀγορεύειν βέλεται τῶν τελείων

(α) Ἄκουε σίγα. Τίς ἀγορεύειν, &c.] The cryer, in the  
 Athenian assembly, made two proclamations. The first  
 was, Τίς ἀγορεύειν βέλεται τῶν ὑπὲρ πενήκοντα ἡτῆ γεγονότων;



Θεῶν, οἷς ἔξεις: Ἡ δὲ σκέψις περὶ τῶν μελοίκων καὶ (a) ξένων.  
 ΜΩΜ. Ἐγὼ ὁ Μῶμ, ὦ Ζεῦ, εἰ μοι ἐπιτρέψειας εἰπεῖν. ΖΕΥΣ.  
 Τὸ κήρυγμα ἤδη ἐφίησιν. ὥς ἐδὲν ἐμὲ θεήσῃ. ΜΩΜ. Φημὶ τοίνυν  
 δευνὰ ποιεῖν ἐνὶς ἡμέων, οἷς ἐκ ἀπόχρη Θεὸς ἐξ ἀνθρώπων αὐτὸς  
 γεινηῆσθαι, ἀλλ' εἰ μὴ καὶ τὸς ἀκολούθους, καὶ θεράποντας αὐτῶν 5  
 ἰσολίμους ἡμῖν ἀποφανῶσιν, ἐδὲν μέγα, ἐδὲ νεανικὸν οἶοναί ἐργάζεσ-  
 θαι. Ἀξιώ δὲ, ὦ Σεῦ, μετὰ παρρησίας μοι δεῦναι εἰπεῖν· ἐδὲ γὰρ  
 ἂν ἄλλως δυναίμην. Ἀλλὰ πάντες με ἴσασιν ὥς ἐλεύθερός εἰμι τὴν  
 γλῶττιαν, καὶ ἐδὲν ἂν καλῶσι πῆσομαι τῶν ἐ καλῶς γιγνομένων.  
 Διελέγχω γὰρ ἅπαντα, καὶ λέγω τὰ δοκῆνιά μοι ἐς τὸ φανερόν, ἐτέ 10  
 δεδιώς τινα, ἐδὲ ὑπ' αἰδὸς ἐπικαλύπτειν τὴν γνώμην· ὥς καὶ ἐπαχθὴς  
 δοκῶ τοῖς πολλοῖς, καὶ συκοφαντικὸς τὴν φύσιν, δημοσίος τις κατή-  
 γορος ὑπ' αὐτῶν ἐπονομαζόμενος. Πλὴν ἀλλ' ἐπέπερ' ἔξεις, καὶ  
 κεκήρυκται, καὶ σὺ, ὦ Ζεῦ, ἐδιδως μετ' ἔξουσίας εἰπεῖν, ἐδὲν (b) ὑπο-

Who of those above fifty years of age hath a mind to speak?  
 And, when the old men had spoken, he made this second  
 proclamation: Λέγειν τῶν Ἀθηναίων οἷς ἔξεις, Any of the  
 Athenians, for whom it is lawful, may speak; for none,  
 under thirty, had a right to speak; as neither had the μέτοικοι,  
 or the ξένοι. See *Potter*.

Mercury's proclamation, here, seems to be made up out  
 of the above two: for τελείων Θεῶν answers to men above fifty,  
 in the former; and οἷς ἔξεις is a part of the latter, and seems  
 to be levelled at those deities who, being ξένοι and μέτοικοι  
 in heaven, had, therefore, no right to speak in this assembly  
 of the gods, and are hereby warned against presuming so  
 to do.

(a) Ξένοι, at Athens, were only sojourners, who lodged there  
 for some short time. The μέτοικοι were such as, being first  
 registered in the court of Areopagus, took up their abode in  
 the city, and followed any lawful business they pleased, but  
 were not allowed to vote in the assemblies, or have any  
 share in the government, and were obliged, under pain of  
 confiscation, to have all their business in the courts managed  
 by patrons, called προσάται, as hath been already observed.  
 They also paid a yearly tribute to the state, called μετοίκιον,  
 which is mentioned a little below. See *Potter's Antiqu.*

(b) ὑποσειλάμενος.] Ὑποσέλλομαι, animo contrahor, I am  
 afraid. *Steph.*

σειλάμεν<sup>Θ</sup> ἐρῶ.—Πολλοὶ γάρ, Φημί, ἐκ ἀγαπῶντες, ὅτι αὐτοὶ  
 μέλειχσι τῶν αὐτῶν ἡμῖν ξυνεδρίων, καὶ εὐαχῶνται ἐπίσης (καὶ ταῦτα,  
 θνητοὶ ἐξ ἡμισείας ὄντες) ἐτι καὶ τὰς ὑπηρετίας, καὶ διασώτας τὰς αὐτῶν  
 ἀνήγαγον ἐς τὸν ἐρατὸν, καὶ παρενέγραψαν. Καὶ νῦν ἐπίσης διανομάς  
 5 τε (a) νέμονται, καὶ θυσιῶν μετέχουσιν, ἐδὲ καταβαλόντες ἡμῖν τὸ  
 μετοίκιον. ΖΕΥΣ. Μηδὲν αἰνίσματωδῶς, ὦ Μῶμι, ἀλλὰ σαφῶς,  
 καὶ διαρρήδην λέγε, προσιθεὶς καὶ τέννομα. Νῦν γὰρ ἐς τὸ μέσον  
 ἀπερρίπταί σοι ὁ λόγος, ὡς πολλὰς εἰκάζειν, καὶ ἐφαρμόζειν ἄλλοτε  
 ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παρρησιασθῆν ὄντα, μηδὲν ὀκνεῖν  
 10 λέγειν.

2. ΜΩΜ. Εὖγε, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παρ-  
 ῥήσιαν. Ποιεῖς γὰρ τῆτο βασιλικόν, ὡς ἀληθῶς, καὶ μεγαλόφρον.  
 Ὡς ἐρῶ καὶ τέννομα.—Ὁ γὰρ τοι γενναϊότατος Διόνυσος ἡμιάν-  
 15 θρωπος ὢν, ἐδὲ Ἑλλήν μητρόθεν, ἀλλὰ Συροφοινικός τινος ἐμπόρου  
 καὶ (b) Κάδμου θυγατριδῆς, ἐπέπερ ἡξιόσθη τῆς ἀθανασίας, οἷος μὲν  
 αὐτὸς ἐστὶν ἐ λέγω, ἔτε (c) τὴν μήτραν, ἔτε τὴν μέσσην, ἔτε τὸ βᾶδισμα·  
 πάντες γὰρ, οἶμαι, ὁρᾶτε ὡς θῆλυς, καὶ γυναικεῖος τὴν φύσιν, ἡμιμα-  
 νῆς, ἀκράτεις ἔωθεν ἀτοπνέων. Ὁ δὲ, καὶ ὅλην (d) φρατρίαν εἰσετοίησεν  
 ἡμῖν, καὶ τὸν χρόνον ἐπαγόμενος πάρεσι, καὶ Θεὸς ἀπέφηνε. τὸν Πᾶνα,  
 20 καὶ τὸν Σιληνόν, καὶ Σατίρην, ἀγροίκους τινάς, καὶ αἰπόλους τὰς πολλὰς,  
 σκιρτητικὰς ἀνδρώπεις, καὶ τὰς μορφὰς ἄλλοκότους· ὃν ὁ μὲν, κίερατα

(a) νέμονται.] Stephanus shews that from νέμω, distribuo, come νέμω and νέμομαι, possideo quod-aliquis-mecum-partitus-est.

(b) Κάδμος θυγατριδῆς.] Momus calls Cadmus a merchant, because he was the son of Agenor, king of the Phœnicians, who, in his reign, were the greatest traders in the world.—Θυγατριδῆς.—ῆ. This nominative case is a contract from θυγατριδεός, and signifies a grandchild by the daughter.

(c) τὴν μήτραν.] This may be the accusative case of κατὰ understood.

(d) φρατρίαν.] After Cecrops had settled a form of government among the Athenians, he, for the better conducting of public business, divided the whole people of Attica into four φύλαι, or tribes, and each tribe into three φρατρίαι, or wards, and each ward into thirty γένη, or families. The people were, afterwards, divided into ten, and, again, into twelve tribes, as Dr. Potter and Stephanus shew. And it must thence follow that the φρατρίαι were also multiplied.

ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγὶ εἰκῶς, καὶ γένειον βαθεῦ  
 καθεμμένος, ὀλίγον τράγῃ διαφέρων ἐσιν· ὁ δὲ, Φαλακρὸς γέρον, σιμὸς  
 τὴν ῥίνα, ἐπὶ ὅναι τὰ πολλὰ ὀχόμενος, (a) Λυδὸς ἕτος· οἱ δὲ Σάτυ-  
 ροί, ὅξεῖς τὰ ᾧτα, καὶ αὐτοὶ Φαλακροὶ, κεράσαι (οἷα τοῖς ἄρτι γεννηθεῖ-  
 σιν ἐριφοῖς τὰ κεράτα ὑποφύεται) Φρύγες τινὲς ὄντες. Ἐχσσι δὲ 5  
 (b) καὶ ἑρᾶς ἅπαντες. Ὁρᾶτε οἷας ἡμῖν Θεὸς ποιεῖ ὁ γεννάδας;  
 Εἴτα θανυμάζομεν, εἰ καταφρονῶσιν ἡμῶν οἱ ἄνθρωποι, ὁρῶντες ἕτω  
 γελοῖος Θεὸς, καὶ τερασείος; Ἐῷ γὰρ λέγειν, ὅτι καὶ δύο γυναῖκας  
 ἀνήγαγε, τὴν μὲν ἐραμένην ἔσαν αὐτῷ, τὴν Ἀριάδην (ἧς καὶ τὸν σέφανον  
 ἐγκατέλεξε τῷ τῶν ἀστέρων χορῷ) τὴν δὲ Ἰκαρίαν τῷ γεωργῷ θυγατέρα. 10  
 Καὶ (ὁ πάντων γελοϊότατον, ὦ Θεοί) καὶ τὸν κύνα τῆς Ἡριγόνης, καὶ  
 τῷτον ἀνήγαγεν, ὡς μὴ ἀνῴτο ἡ παῖς, εἰ μὴ ἔξει ἐν τῷ ἑρανῷ τὸ ζύνηθες  
 ἐκεῖνο καὶ ὅπερ ἡγάπα κυνιδιον αὐτῆς. Τεχῆτα ἔχ' ὕδρις ὑμῖν δοκεῖ,  
 καὶ παροινία, καὶ γέλωας;—Ἀκέσατε δ' ἔν καὶ ἄλλας.

3. ΖΕΥΣ. Μηδὲν, ὦ Μῶμε, εἴπης, μήτε περὶ Ἀσκληπιῷ, μήτε 15  
 περὶ Ἡρακλέως· ὁρᾷ γὰρ οἱ φέρη τῷ λόγῳ. Οὗτοι γὰρ, ὁ μὲν αὐτῶν  
 ἰᾶται καὶ ἀνίστησιν ἐκ τῶν νόσων, καὶ ἐς

— πολλῶν ἀντάξει ἄλλων.

Ὁ δ' Ἡρακλῆς, υἱὸς ἂν ἐμὸς, ἐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανα-  
 σίαν. Ὡς τε μὴ κατ' ἡγορεῖ αὐτῶν. ΜΩΜ Σιωπήτομαι διὰ σέ, ὦ Ζεῦ, 20  
 πολλὰ εἰπεῖν ἔχων. Καίτοι εἰ μηδὲν ἄλλο, ἔτι τὰ σημεῖα ἔχσσι τῷ  
 πυρός. Εἰ δὲ ἐξὴν καὶ πρὸς αὐτὸν σετὴ παρρησία χρῆσθαι, πολλὰ  
 ἂν εἶχον εἰπεῖν. ΖΕΥΣ. Καὶ μὴν πρὸς ἐμὲ ἔξεσι μάλιστα. Μῶν  
 δ' ἔν καμὲ ξενίας διάκεις; ΜΩΜ. Ἐν Κρήτῃ μὲν ἔ μόνον τῷτο  
 ἀκῶσαι ἐσιν, ἀλλὰ καὶ ἄλλο τι περὶ σὲ λέγεται, καὶ τάφον ἐπιδεικνύ- 25  
 σιν. Ἐγὼ δὲ ἕτε ἐκείνοις πωιδομαι, ἕτε Ἀχαιῶν Αἰγιεῦσιν, ὑπο-  
 βολιμαῖόν σε εἶναι φάσκουσιν.—Ἀ δὲ μάλιστα ἐλε[χθῆναι δεῖν ἡγῆμαι,  
 ταῦτα ἐρᾷ. Τὴν γὰρ τοι ἀρχὴν τῶν τοιούτων παρανομημάτων, καὶ  
 τὴν αἰτίαν τῷ νοθευθῆναι ἡμῶν τὸ ξυνέδριον σὺ, ὦ Ζεῦ, παρῆσκες,  
 θνηταῖς ἐπιμεινύμενος, καὶ κατιῶν παρ' αὐτάς ἐν ἄλλοτε ἄλλο σχή- 30  
 ματι. Ὡς τε ἡμᾶς δεδιέναι, μή σε καταθύσῃ τις ξυλλαβὴν, ὁπότε  
 ἂν ταῦρ ἦς ἢ τῶν χρυσοχόων τις κατεργάζεται χρυσὸν ὄντα· καὶ  
 ἀντι Διὸς, ἢ ὄρεος, ἢ ψέλλιον, ἢ ἐλλόβιον ἡμῖν γένῃ. Πλὴν ἀλλὰ  
 ἐμπέτληκάς γε τὸν ἑρανὸν τῶν ἡμιθέων τέτων· ἔ γάρ ἂν ἄλλως  
 εἴποιμι. Καὶ τὸ περὶ γὰρ γελοϊότατόν ἐστιν, ὁπότε ἂν τις ἄφρων 35  
 ἀκῶσῃ, ὅτι ὁ Ἡρακλῆς μὲν Θεὸς ἀπεδείχθη, ὁ δὲ Εὐρυστεύς, ὃς

(a) Λυδός.] Silenus, the foster-father of Bacchus.

(b) καὶ ἑρᾶς.] Tails also: that is, beside their other defor-  
 mities.

ἐπέτατ' ἐν αὐτῷ, τέθηκε. καὶ (α) πλησίον Ἡρακλῆος νεῶς, οἰκέτε' ὄντων,  
καὶ Εὐρυσθέως τάφος, τὸ δεσπότης αὐτῆς. Καὶ πάλιν ἐν Θήβαις,  
Διόνυσος μὲν Θεός· οἱ δ' ἀνέψιοι αὐτῆς, ὁ Πενθεύς, ὁ Ἀκλιδίων, καὶ ὁ  
5 Λεάρχος, ἀνθρώπων ἀπάντων (β) κακοδαιμονέσαστοι. Ἀφ' ἧς δὲ  
ἀπαῖξ' σὺ, ὦ Ζεῦ, ἀνέχῃς τοῖς τοιαύτοις τὰς δούρας, καὶ ἐπὶ τὰς  
θνητὰς ἐτράπε, ἅπαντες μεμιμνηταί σε, καὶ ἔχ' ἄρρενες μόνον,  
ἀλλ' (ὅπερ αἰσχισον) (γ) καὶ αἱ θήλειαι Θεαί. Τίς γὰρ ἐκ οἷδε

(α) πλησίον.] Near to one another, forsooth, are the temple of Hercules, who was but a servant, and only the tomb of Eurystheus, his master.

(β) κακοδαιμονέσαστοι.] This appears from the following mythology: When Cadmus could not find his sister, Europa, not daring to return to his father, Agenor, who had sent him in quest of her, with strict orders never to return without her, he came into Greece, where he introduced the use of letters, and built the city of Thebes in Bœotia. Being, at length, turned out of his kingdom by Amphion and Zethus, the gods, in compassion to him, turned him into a serpent. See Ovid's Met.

By his wife, Hermione, he had four daughters, Semele, Agave, Ino, and Autonoe. When Semele was big of Bacchus, by Jupiter, she desired the God to embrace her, as he was wont to do Juno. She, therefore, was burned alive, while he approached her with thunder and lightning. Agave, with her Bacchanals, tore her own son, Pentheus, in pieces, for contemning the rights of Bacchus, while they celebrated them. Ino, having severely treated Phryxus and Helle, the children of her husband, Athamas, by his former wife, Nephele, had first the mortification of seeing Athamas, in a fit of rage, slay her son, Learchus, and then was, with her other son, Melicerta, in her arms, driven by him into the sea. And, lastly, Autonoe's son, Actæon, being turned into a stag by Diana, for his having seen her naked, was torn in pieces by his own dogs. Ovid.

(γ) καὶ αἱ θήλειαι Θεαί.] There seems to be a good deal of humour in this expression; as if he had said, Ay, and the delicate, puny goddesses too. Homer, but not in the way of humour, hath the same sort of expression, as, Ἡρῇ θηλὺς ἔσσα, Il. xix., and, Αἰδρῇ θηλὺς ἔσσα, Il. xxiii. And, perhaps,

τὸν (α) Ἀγχίστην, καὶ τὸν Τιθωνόν, καὶ τὸν Ἐνδυμίωνα, καὶ τὸν Ἰάσωνα, καὶ τὰς ἄλλας; Ὡς ταῦτα μὲν εἰσὶν μοι δοκῶ μακρὸν γὰρ ἂν τὸ διελέγχειν γένοιτο.

4. ΖΕΥΣ. Μηδὲν περὶ τῆς Γανυμήδους, ὦ Μῶμε, εἶπες· χαλεπαντῶ γὰρ, εἰ λυπῆταις τὸ μειράκιον. ἐνσιδίσας ἐς τὸ γένϙ ΜΩΜ. Οὐκ ἔν 5  
μηδὲ περὶ τῆς Ἀστὲς εἰπῶ, ὅτι καὶ ἔτϙ ἐν τῷ ἔρανῳ ἐσιν· ἐπὶ τῆ βασι-  
λείᾳ σκῆπτρα καθεζόμενϙ, καὶ μονοναχί ἐπὶ τὴν κεφαλὴν σε νεοτ-  
τεύων. Θεὸς εἶναι δοκῶν; Ἡ καὶ τῆτον τῆς Γανυμήδους ἕνεκα εἰσόμεν;  
Ἄλλ' ὁ Ἄτλις γε, ὦ Ζεῦ, καὶ ὁ Κορύμβας καὶ ὁ Σαδάζιϙ, πόθεν ἡμῖν  
ἐπεισεκεκληθῆσαν ἔτοι; Ἡ ὁ Μίθρης ἐκεῖνϙ ὁ Μῆδϙ, ὁ τὸν κἀνδυν, 10  
καὶ τὴν τιάραν. ἔδδ' ἐλληνίζων τῇ φωνῇ, ὥς ἐδ' ἦν παροπίη τις, ξυνήσι;  
Τοιγαρὲν οἱ Σκύθαι, καὶ οἱ Γέται, ταῦτα ὀρῶντες αὐτῶν, μακρὰ ἡμῖν  
χαίρειν εἰπόντες, αὐτοὶ ἀπαθαναλίζουσι, καὶ Θεὸς χειροτονῆσιν, ὅς ἂν  
ἰδεθήσασιν, τὸν αὐτὸν τρόπον. ὅνπερ καὶ Ζάμολξις, δῶλϙ ὦν, παρενε-  
γράφη, ἐκ οἷδ' ὅπως διαλαδών. Καί τοι ταῦτα πάντα, ὦ Θεοί, 15  
μέτρια. Σὺ δὲ, ὦ (b) κυνοπρόσωπε, καὶ σινδόσιν ἐσαλμῆνε Αἰγύπτιε,  
τίς εἶ, ὦ βέλτιστε, ἢ πῶς ἀξιοῖς Θεὸς εἶναι ὑλακίων; Τί δὲ βεβλό-  
μενϙ, καὶ ὁ Μεμφίτης ἔτος (c) ταῦρος, ὁ ποικίλος, προσκυνεῖται,  
καὶ χρῆ, καὶ προφῆτας ἔχει; Αἰσχύνομαι δὲ ἰδίδας, καὶ πιθήκας εἰπεῖν,  
καὶ τράγας, καὶ ἄλλα πολλῶν γελοιότερα, ἐκ οἷδ' ὅπως ἐξ Αἰγύπτου 20  
παρεβυσθήνα ἐς τὸν ἔρανόν. Ἀ ὑμεῖς, ὦ Θεοί, πῶς ἀνέχεσθε ὀρῶντες  
ἐπίσης, ἢ καὶ μᾶλλον ὑμῶν προσκυνέμενα; Ἡ σὺ, ὦ Ζεῦ, πῶς φέρεῖς,  
ἐπειδὴν κρεῖττον κέρατα φύσασί σοι. ΖΕΥΣ. Αἰσχερὰ ὡς ἀληθῶς ταῦτα  
φῆς τὰ περὶ τῶν Αἰγυπτίων. Ὅμως δ' ἐν, ὦ Μῶμε, τὰ πολλὰ  
αὐτῶν αἰνίσματά ἐσι, καὶ ἐ πάντῳ χρὴ καταγελαῖν ἀμύητον ὄντα. 25  
ΜΩΜ. Πάντῃ γὰρ μυστηρίων. ὦ Ζεῦ, δεῖ ἡμῖν, ὡς εἰδέναι, Θεὸς μὲν,  
τὰς Θεὰς, κυνοκεφάλους δὲ τὰς κυνοκεφάλους.

this of Lucian is a sneer upon the epithet, *Θηλῦς*, thus applied; because, to say, a female goddess, or, a female woman, is silly and trifling. I do not say but a poetical genius may make this a beauty.

(a) Ἀγχίστην.] Venus had an amour with Anchises, Aurora with Tithonus, Luna with Endymion, and Ceres with Jason: whose stories see, in your dictionary.

(b) κυνοπρόσωπε.] This was Anubis, an Egyptian idol, in the form of a dog.

——Latrator Anubis.

Virg. *Æn.* viii.

(c) ταῦρϙ.] Osiris.

5. ΖΕΥΣ. "Εα, φημί, τὰ περὶ τῶν Αἰγυπτίων, ἄλλοτε γὰρ περὶ  
 τῶν ἐπισκεψόμεθα ἐπὶ σχολῆς. Σὺ δὲ τῆς ἀλλης λέγε. ΜΩΜ.  
 Τὸν Τροάριον ᾧ Ζεῦ, καὶ ὁ μηλιτῆς ἐποπνίγει, τὸν Ἀμφίλοχον  
 ὃς ἐναγὼς ἀνδράτε καὶ (a) μητραλοῖς υἱὸς ὦν. Στεπνί, δὲ ὁ γενναῖος  
 5 ἐν Κιλικίᾳ, ψευδόμενος τὰ πολλὰ καὶ γοητεύων τοῖν δυοῖν ὄλοισιν  
 ἕνεκα. Τοιγαρὶν ἐκ ἑὶ σὺ ᾧ Ἀπολλὸν εὐδοκίμεις, ἀλλὰ ἤδη  
 πᾶς λίθος, καὶ πᾶς βωμὸς χρησμεύει, ὃς ἂν ἐλαίῳ περιχυθῇ, καὶ  
 σφαγὴς ἔχη, καὶ γόντῃ ἀνδρὶς εὐτορήσῃ, οἷοι πολλοὶ εἰσιν. "Ἡδὲ  
 καὶ ὁ Πολυδάμαντος τῷ ἀθλητῇ ἀνδρὶ ἰσχυρῶς πυρέττοντας ἐν  
 10 Ὀλυμπίᾳ, καὶ ὁ Θεαγένης ἐν Θάσῳ, καὶ Ἐκτορι θύουσιν ἐν Ἰλίου, καὶ  
 Πρωτεσίλαον καταντικρὺ ἐν Χερρόνῳ. Ἀφ' οὗ ἐν τοσούτοι γεγό-  
 ναμεν, (b) ἐπιδίδωκε μᾶλλον ἢ ἐπιτορκία, καὶ ἱεροτυλία καὶ ὅλως, κα-  
 ταπεφρονήκασιν ἡμῶν εὖ ποιεῖντες. Καὶ ταῦτα μὲν περὶ τῶν νύδων.  
 καὶ παρεγχερίπτων.—Ἐγὼ δὲ καὶ ξένα ὀνόματα πολλὰ ἤδη ἀκάν, ἔτε  
 15 ὅλῳ τινῶν παρ' ἡμῖν, ἔτε συσχεῖται ὅλως δυναμένων, πᾶν, ᾧ Ζεῦ καὶ  
 ἐπὶ τούτοις γελαῶ. "Ἡ πᾶς γὰρ ἐστὶν ἡ πολυθρύλλητος ἀρετὴ, καὶ  
 φύσις, καὶ εἰμαρμένη, καὶ τύχη, ἀνυπόστατα, καὶ κενὰ πραγμάτων ὀνό-

(a) *μητραλοῖς.*] The nominative case is *μητραλοῖας*. That Amphiaras, the father of Amphilocho, was a parricide, is what I cannot find any where.

(b) *ἐπιδίδωκε.*] When the verb *ἐπιδίδωμι*, which, strictly and naturally, signifies no more than *do insuper*, or *dono firaterea*, is used to signify *proficio*, or *augeor*, as in this place, it seems to me to have made a very odd transition from its first to this other meaning: for, when it signifies *do insuper*, it always hath after it the accusative case of the thing added, either expressed or very plainly understood; as appears from Stephanus's quotations, *ἐκ τῶν οἰκείων ἀλλὰ ἐπιδιδῶναι*, and, *ἐγὼ δὲ τοι ἐκ ἐπίδωσω*. Plato and Hesiod. But, in the signification of *proficio*, as we see it here, it is put absolutely, and, as it were, by force, for that meaning; as it stands by itself without any case, either expressed or easily understood. The usual way of accounting for acceptations of this kind is to say, that they are idioms, and that the language will have it so. But I cannot help thinking, after all, that there really is a case still understood, and that this mode of speech before us is intended thus, *ἐπιδίδωκε ἘΑΥΤΗΝ μᾶλλον ἢ ἐπιτορκία*, "Perjury hath given more of herself," i. e. "hath increased."

ματά, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων ἐπινοηθέντα; Καὶ ὅμως αὐτοσχέδια ὄντα ἔτω τὰς ἀνοήτας πείπειν, ὥς ἐδεῖς ἡμῖν, ἐδὲ θύειν βέλεται εἰδὼς ὅτι καὶ μυρίας ἐκατόμβας παραστήσῃ, ὅμως τὴν τύχην πράξεται τὰ μεμοιραμένα καὶ ἃ ἐξ ἀρχῆς ἐκάστῳ ἐπεκλώσθη. Ἡδῶς ἂν ἔν ἐροίμην σε, ᾧ Ζεῦ, εἰ πως εἶδες ἡ ἀρετὴν, ἡ φύσιν, 5 ἡ εὐμαρύνειν; Ὅτι μὲν γὰρ καὶ σὺ ἀκρίεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς οἶδα, εἰ μὴ κυρὸς τις εἴη, ὡς βοώντων αὐτῶν μὴ ἐπαίειν. Πολλὰ ἔτι ἔχων εἰπεῖν καταπαύσω τὸν λόγον. Ὅρῳ γὰρ τὰς πολλὰς ἀχθικένους μοι λέγοντι, καὶ συρίττοντας ἐκείνας μάλιστα, ὧν κατήφατο ἡ παρρησία τῶν λόγων. Πέρας γὰρ, εἰ ἐθέλεις, ᾧ Ζεῦ, 10 (α) ψήρισμά τι περὶ τῶν ἀναγνώσταιν ἤδη ξυγγραμμένον. ΖΕΥΣ Ἀνάγνωθι. Οὐ πάντα γὰρ ἀλόγως ἡτιάσω καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὥς μὴ ἐπιπλεῖον ἂν γίνηται.

### ΨΗΦΙΣΜΑ.

### ΑΓΑΘΗ ΤΥΧΗ.

6. Ἐκκλησίας (b) ἐννόμῳ ἀγομένῃς, (c) ἐξόδῳ ἱσαμένῃς,

(α) *Ψήρισμα.*] The Athenian *Ψήρισμα*, or decree, differed from the *Νόμος*, or law, in this: that the *Νόμος* was a general and lasting rule, but the *Ψήρισμα* only respected particular times, places, persons, and other circumstances. *Potter.*

(b) *Ἐκκλησίας ἐννόμῳ.*] *Ἐννομος* signifies, *intra legem*: and therefore, *ἐκκλησία ἐννομῳ* signifies “an assembly met together, as the law directed.” We meet this same expression in the Acts of the Apostles, chap. xix. ver. 39. and our translation renders it, A lawful assembly; by which we are to understand, “an assembly convened and held as the law directed.” For an assembly may, in a certain sense, be lawful, and, yet, not held upon any direct prescription of the law.

(c) *ἐξόδῳ ἱσαμένῃς.*] The Athenian month was divided into three decades of days. The days of the first decade were called *ἡμέραι μηνὸς ἀρχομένῃς*, or, *ἱσαμένῃς*; those of the second decade, *μεσσηντος*; and those of the third, *φθίνοντος* or *λήγοντος*.

The first day of the first decade, or the first of the month, was called *νομηνία*, as falling upon the new moon (or rather, as being the first day of the month); the second, *δεύτερα ἱσαμένῃς*; the third, *τρίτη ἱσαμένῃς*; and so on to *δεκάτη ἱσαμένῃς*.

ὁ Ζεὺς (a) ἐπευτάνευε, καὶ προήδρευε Ποσειδῶν, ἐπιστάτη Ἀπόλλων, ἐγραμμάτευε Μῆνις τῆς Νυκτός, καὶ Ὑπιοι τὴν

The first day of the second decade, being the eleventh of the month, was called *πρώτη μεσῆντος*, or, *πρώτη ἐπὶ δέκα*; the second, *δεύτερα μισῆντος*, or *δεύτερα ἐπὶ δέκα*; and so on to the last day of the second decade, or twentieth of the month; which was called *εἰκας*.

The first day of the third decade, or twenty-first of the month, was called *πρώτη ἐπ' εἰκάδι*, or, *πρώτη λήγοντος*; the second of the third decade, or twenty-second of the month, *δεύτερα ἐπ' εἰκάδι*, or *λήγοντος*; and so on to *τριάκας*, the thirtieth, or last.

Sometimes they inverted the method of reckoning, thus: The first day of the last decade, or the twenty-first of the month, was called *φθινοντος δεκάτη*; the second of the same decade, or twenty-second of the month *φθινοντος ἑνάτη*; and so on, upwards, to *πρώτη φθινοντος*, or *τριάκας*, after the manner of reckoning the Roman nones, ides, and calends.

By Solon's regulation, every second month has but twenty-nine days, and the last day of every month was called *τριάκας*, the thirtieth, the twenty-second, or, according to some, the twenty-ninth, not being, in that case, reckoned. The *τριάκας* was likewise, by Solon, called *ἔτη καὶ νεὰ*; because the old moon often ended, and the new moon began, on that day.

And, lastly, the same was called *Δημήτριας*, from Demetrius Phalereus, who made every month to consist of thirty days, and, consequently, the year of three hundred and sixty; for which the Athenians erected three hundred and sixty statues to him. For all this, and more, see the most accurate Dr. Potter.

(a) *ἐπευτάνειν*.] By Solon's plan of government the supreme power of making laws and decrees was lodged in the people of Athens; but, lest the unthinking multitude should, by crafty and designing men, be seduced to pass any laws destructive of their own rights and privileges, he instituted a senate, which was composed of such men only as were remarkable for their great wisdom, experience, and integrity. This body of men was called *βελή*, and consisted, in Solon's time, of four hundred members; the tribes of



Attica, out of which they were chosen, being then but four. But, when Calisthenes, eighty-six years after, divided the people into ten tribes, he also increased the βελη to five-hundred, by ordering that fifty members should be elected out of each tribe.

In this senate, the fifty representatives of each tribe presided, turn about; and each fifty, for the space of thirty-five days, beginning with the representatives of the first tribe. The presiding fifty were called *πρυτανεῖς*; and the space of thirty-five days, during which they presided, was termed *πρυτάνεια*.

The same presiding fifty again divided their trouble, by agreeing that ten only of them should preside, for the first seven days of their time; ten more, for the next seven; and so on, till each ten of the fifty had taken a turn of seven days; which made five times seven, or thirty five days; that is, the *πρυτάνεια*, or whole time of the tribe's presiding.

Now the ten, whom the fifty *πρυτανεῖς* deputed out of themselves, were, for the time being, called *πρόεδροι*; and one of these, again, who was chosen by lot to preside, in chief was styled *ἐπιστάτης*.

With regard to the *ἐκκλησίαι*, or popular assemblies, the distinct business of the *πρυτανεῖς* was to summon the people to meet; that of the *πρόεδροι*, to lay before them what they were to deliberate upon; and that of the *ἐπιστάτης*, to grant them the liberty of voting, which they could not do, till he had given them a signal.

Laws and decrees generally took their rise in the βελη, or senate, because the persons who composed it were men of learning and great knowledge in the true interests of the constitution; but, no act of theirs was of any force, till the above proper officers had laid it before the people, and they had ratified it by their votes. This account I have collected from the most learned Dr. Potter.

It is to be observed, that Jupiter is here made to represent all the *πρυτανεῖς*, in his single person, and Neptune the *πρόεδροι*; but Apollo and Momus only the single officers, called *ἐπιστάτης* and *γραμματεῖς*; by which it appears that a proper pre-eminence is here preserved, in the distribution of these offices.

- (a) γνώμην εἶπεν.—'ΕΠΕΙΔΗ πολλοὶ τῶν ξένων, (b) ἑ μόνον Ἕλλη-  
 ληνες, ἀλλὰ καὶ Βάρβαροι, ἑδραμῶς ἀξιοὶ ὄντες κοινωνεῖν ἡμῖν τῆς  
 πολιτείας παρεγγράφοντες, ἐκ οἷδ' ὅπως καὶ Θεοὶ δόξαντες, ἐμπέ-  
 5 πλῆκασι μὲν τὸν ἕρανόν, ὥς μετὸν εἶναι τὸ συμπόσιον ἔχλε ταρα-  
 χώδης πολυγλώσσων τινῶν. καὶ (c) ξυγκλύδων ἐπιλέλοιπε δὲ ἡ  
 ἀμβροσία, καὶ τὸ νέκταρ, ὥς (d) μῶς ἦδη τὴν (e) κοτύλην εἶναι, διὰ  
 τὸ πλῆθος τῶν πιόντων· οἱ δὲ ὑπὸ αὐθαδείας παρωσάμενοι τὰς  
 παλαιὰς τε, καὶ ἀληθεῖς Θεοὺς, προεδρίας ἡξιώκασιν ἑαυτὰς παρὰ  
 πάντα τὰ πάτρια, καὶ ἐν τῇ γῇ ποροικισθαι θέλουσιν. ΔΕΔΟΧΘΩ  
 10 τῇ βελῇ, καὶ τῷ δήμῳ ξυλληγεῖναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμπῳ περὶ  
 τροπᾶς χειμερινᾶς, ἐλίσσθαι δὲ ἐτιγνώμονας τελεῖς Θεοὺς ἐπὶ τῷ  
 μὲν, ἐκ τῆς παλαιᾶς βελῆς τῆς ἐπὶ Κρόνῳ, τέτταρας δὲ ἐκ τῶν δώδεκα,  
 καὶ ἐν αὐτοῖς τὸν Δία. Τέττες δὲ τὰς ἐπιγνώμονας, αὐτὰς μὲν καθί-  
 ζεσθαι ὁμόσταντας τὸν νόμιμον ὄρκον, τὴν Στύγα. Τὸν Ἑρμῆν δὲ,  
 κηρύξαστα ξυναγαγεῖν ἅπαντας, ὅσοι ἀξιῷσι (f) ξυνηλεῖν εἰς τὸ

(a) γνώμην εἶπεν.] It is not meant that Hypnus was the person who laid this decree before the assembly; but that he was the first author of it. Γνώμην εἰπεῖν, censere, vel, auctoresse-sententiā. *Steph.*

There seems to be an humorous allegory, in making the god of sleep the author of this decree; which is as much as to say that the whole affair of this assembly of fictitious deities is but a dream, or chimera.

(b) ἑ μόνον Ἕλληνας.] He speaks in conformity to the usage in Athens, where even Greeks were reckoned ξένοι, or strangers; to wit, such as came from Ionia, the islands, or any other colony. See Potter.

(c) ξυγκλύδων.] Put for συγκλύδων, from the nominative σύγκλυς—ὕδω, a derivative from συγκαλέω, *convoco*.

(d) μῶς.] See the note upon δραχμῶν, Lib. I. Dial. xi.

(e) κοτύλην.] See the note upon χοίνικας, Lib. I. Dial. xvii.

(f) ξυνηλεῖν.] The other translation renders this word, legitime admitti; but I chuse to follow Stephanus, who says that, upon occasions of this kind, it should be rendered, contribui, to be ranked among. Yet still I cannot see why it should, or how it can, be taken passively. It comes from τέλος, dignitas, or magistratus (which sense of the word is common, as we find Cyrus, in Xenophon, saying εἰς τῆτο τὸ τέλος κατέστη); and I cannot apprehend why it may not be

συνέδριον. Τὲς δὲ ἤκειν μάρτυρας ἐπαγομένους ἐνωμέτους, καὶ ἀπο-  
 δείξεις τῷ γένει. Τὴν τεύθεν δὲ, οἱ μὲν παρίτωσαν καθ' ἑνα. Οἱ δὲ,  
 ἐπιγνώμονες ἐξετάζοντες, ἢ Θεὸς εἶναι ἀποφανῆναι, ἢ καὶ ἀπέμψεν  
 ἐπὶ τὰ σφίτερα ἡρία, καὶ τὰς θήκας τὰς προγονικάς. Ἦν δὲ τις  
 (a) ἀλλ' τῶν ἀδοκίμων, καὶ ἅπαξ ὑπὸ τῶν ἐπιγνώμόνων ἐκκριθεῖσαν 5  
 ἐπισαίνων τῷ ἔρηνῳ, εἰς τὸν τάφον ἐμπεισεῖν τῆτον. Ἐργάζεσθαι  
 δὲ τὰ αὐτῷ ἕκαστον. Καὶ μήτε τὴν Ἀθηναίων ἰᾶσθαι, μήτε τὸν Ἀσκλη-  
 πιδὸν χρησμάδειν, μήτε τὸν Ἀπόλλων τοσαῦτα μόνον ποιεῖν, ἀλλ' ἐν  
 τι ἐπιλεξάμενον, μάντιν, ἢ κίθαρον, ἢ ἰατρὸν εἶναι. Τοῖς δὲ  
 φιλοσόφοις προειπεῖν, μὴ ἀναπλάττειν καινὰ ὀνόματα, μηδὲ ληρεῖν 10  
 περὶ ὧν ἔκ ἴσασιν. Ὅποσοι δὲ ἤδη ναῶν ἢ θυσιῶν ἡξιάθησαν, ἐκείνων  
 μὲν καθαιρεθῆναι τὰ ἀγάλματα, ἐνέθῃναι δὲ ἢ Διὸς, ἢ Ἑρῆς, ἢ  
 Ἀπόλλωνος, ἢ τῶν ἄλλων τινός· ἐκείνοις δὲ, τάφον χῶσαι τὴν πόλιν,  
 καὶ σήλην ἐπιστῆναι ἀντίβωμῳ. Ἦν δὲ τις παρακῆσθαι τῷ κηρύγματι,  
 καὶ μὴ ἐτελέσθαι ἐπὶ τὲς ἐπιγνώμονας ἔλθεῖν, (b) ἐρήμην αὐτῷ (c) κατα- 15  
 δισαιτησάντων.—ΖΕΥΣ. Τῆτο μὲν ἡμῖν τὸ ψήφισμα δικαιοτάτον, ὃ

naturally and easily rendered, in dignitatem, vel, magistratum  
 coire.

(a) ἀλλ'.] The third person singular of the second aorist  
 of the subjunctive mood active. But both the perfect and  
 second aorist active of the verb ἁλίσκω, or ἄλωμι, are, gene-  
 rally, taken passively, as, κλείπτων ἦλκε, furans deprehensus  
 est, Steph. and, πόλις ἁλῦσα, urbs capta. Il. ii.

(b) ἐρήμην.] ἔρημος — ον, and ἔρημος, η, ον, are both said.  
 But there is no such word as ἔρημος, an absolute substantive;  
 for, when it is put alone for a desert, χωρὰ, regio, is under-  
 stood. So, likewise, when ἐρήμη is used, as a law term, sig-  
 nifying a forsaken cause, or that upon which no defendant  
 appears, then, also, is the substantive δίκη, a cause, or suit,  
 understood. See Steph.

(c) καταδισαιτησάντων.] The genitive case plural of κατα-  
 δισαιτήτας, the participle of the first aorist active, put, accord-  
 ing to the Attic dialect, for καταδισαιτησάτωσαν, the third per-  
 son plural of the first aorist of the imperative mood active  
 of καταδισαίω, condemno, from κατά, contra, and δισαίω,  
 arbitrium.—Stephanus observes that arbitrium is a most  
 extraordinary signification of the word δίκαια, which, pro-  
 perly, signifies mos-vivendi, or ratio victus à medicis præ-  
 scripta. And, since none, before him, have accounted for

Μῶμε, καὶ ὅτω δοκεῖ ἀναλινάτω τὴν χεῖρα. Μᾶλλον δὲ ἔτω γινέσθαι  
 πλείους γὰρ οἷδ' ὅτι ἴσονται, οἱ μὴ χειροτονήσοντες. Ἀλλὰ νῦν μὲν  
 ἄπιτε. Ὅποτεν δὲ κηρύξῃ ὁ Ἑρμῆς, ἡκεῖ, κομίζοντες ἕκαστος  
 5 ἱναργῇ τὰ γνωρίσματά, καὶ σαφεῖς τὰς ἀποδείξεις, πατρὸς ὄνομα, καὶ  
 μητρὸς, καὶ ὄθεν, καὶ ὅπως Θεὸς ἐγένετο, καὶ φυλὴν, καὶ (α) Φράτορας.  
 Ὡς ὅστις ἂν μὴ παρὰσχηται, ἔδδ' ἐν μιλῇσει τοῖς ἐπιγνώμοσιν, εἰ νεὼν  
 τις μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ οἱ ἄνθρωποι Θεὸν αὐτὸν εἶναι νομίζουσιν.

its signifying arbitrium, he begs leave to guess that it is  
 because, as the prescribing a proper regimen of diet restores  
 health to sick persons, so the decision, proposed by arbitra-  
 tors, restores peace and harmony to the contending parties.  
 Were I allowed also to guess, I should be apt to think, that,  
 as a proper regimen of diet, which allows a patient neither  
 more nor less than he ought to have, hath been termed  
 δίαίτα, so the distribution of justice, which gives each of the  
 litigants his exact due, might be called by the same name.

(a) Φράτορας.] See the note upon Φρατρίαν, Lib. II. Dial. II.

## ΔΙΑΛ. γ'. Τίμων, ἡ Μισάνθρωπος.

It is impossible to express the humour and satire, with which the vices and follies of mankind are here exposed. But the best way to be justly affected with both, is for the reader strongly to picture and represent to himself the habits, the attitudes, the humours, the passions, and the voices of the speakers. So, if we would read Timon's prayer, with which the dialogue begins, with a proper taste, we must represent to ourselves Timon, in his furred leather coat, dirty, shabby, and leaning upon his spade; and then, after no very pious meditation, suddenly turning up his sour fleering face, and, in a loud, harsh, angry, gibing tone of voice, addressing, or rather attacking, Jupiter with a volley of poetical epithets and attributes.

TIM.—'Ω Ζεῦ (a) φίλιε, καὶ ξένιε, καὶ ἱταίρειε, καὶ ἐφέσειε, καὶ ἄστροπότηα. καὶ ὄρκιε, καὶ νεφεληγερέτα, καὶ ἐρίγδωπε, καὶ εἴ τι σε ἄλλο οἱ ἐμβρόντητοι ποιηταὶ καλῶσι, καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα, (τότε γὰρ αὐτοῖς πολυάνυμος γινόμενός, ὑπερείδεις τὸ πίπτον τῷ (b) μέτρῳ, καὶ ἀναπληροῖς τὸ κεχρηνὸς τῷ ῥυθμῷ) πᾶς σοι νῦν ἡ ἐρισ- 5  
μάραγος ἄσφατη, καὶ ἡ βαρύθυρος βροντή, καὶ ὁ αἰθαλόεις, καὶ ἀργήεις, καὶ σμερδαλέος κεραυνός; Ἄπαντα γὰρ ταῦτα λῆρ' ἤδη ἀναπέφρνε, καὶ καπνὸς ποιητικὸς ἀτεχνῶς, ἔξω τῷ πατάγῃ τῶν ἰνο-  
μάτων. Τὸ δὲ αἰοιδιμὸν σε, καὶ ἐκησὸλον ὄπλον, καὶ πρόχειρον, ἐκ οἷδ' ὅπως τελείως ἀπέσβη, καὶ ψυχρὸν ἐστὶ, μηδὲ ὀλίγον σπινθήρα ὀργῆς 10  
κατὰ τῶν ἀδικούντων διαφύλαττον. Θᾶπτον γὰρ τῶν ἐπιτορκεῖν τις ἐπιχειρῶντων ἔωλον θρυαλλίδα φοβηθεῖν ἂν, ἢ τὴν τῷ πανδαμάτορος κεραυνῷ φλόγα. Οὕτω δαλὸν τινα ἐπανατείνασθαι δοκεῖς αὐτοῖς, ὥς πῦρ μὲν, ἢ καπνὸν ἀπ' αὐτῷ μὴ δεδιέναι, μόνον δὲ τῷτο οἶσθαι ἀπολαύειν τῷ τραύματι, ὅτι ἀναπλησθήσονται τῆς ἀσβόλης. Ὡς 15  
ἤδη διὰ ταῦτά σοι καὶ ὁ Σαλμονεὺς ἀνιήροντ᾽ ἐτόλμα, ἔσθ' ἂν τοι ἀπίθανός ᾖ πρὸς ἔτω ψυχρὸν τὴν ὀργὴν Δία, θερμυργὸς

(a) φίλιε.] The words philie, hospitalitie, and jusjurandice, in the translation, are coined.

(b) μέτρῳ.] Βαίνονται δὲ οἱ ῥυθμοὶ, τὰ δὲ μέτρα ἔβαίνονται. Scholiast. Æschyli. Faber.—So that ῥυθμός signifies, the harmonious run of a verse, and μέτρον, the just measure, or number, of feet.

ἀνὴρ, ἢ μεγαλαυχόμενος. Πῶς γὰρ, ὅπως γε καθάπερ (α) ὑπὸ  
μανδραγόρα καθεύδεις; ὅς ᾗτε τῶν ἐπιορκούντων ἀκρίεις, ᾗτε τὰς

(α) ὑπὸ μανδραγόρα.] Grævius thinks that Lucian could not write it ὑπὸ μανδραγόρα, because the mandrake doth not cause sleep to such as only lie under it, but to such as drink the juice of it: and he therefore would have it read, ἀπὸ μανδραγόρος, after mandrake, that is, “after taking a dose of mandrake.” That ἀπὸ is often taken in this sense is certain; as, ἀπὸ δ’ αὐτῆς θορόσσοντο, at deinde armabantur, Il. ix. and, ἀπὸ δειπνῶς, post cenam; ἀπὸ σαλπίγγος, post tubæ sonitum. *Steph.*—Yet, as the mandrake is a plant of a soporific quality, I think Lucian might have considered a dose of it as an oppression and load upon the senses, and, therefore, have said of a person, that he slept ὑπὸ μανδραγόρα, under the oppression of a dose of mandrake.

I have been favoured with the following accurate and learned account of the mandrake, by a friend:—“Mandrake “is an herb of a narcotic and cold quality, especially the “root, which is large, and shaped like those of parsnip, carrot, white briony, &c. and, in old times, has been applied “to deaden pain, in parts to be opened, or cut off. Its roots “are sometimes forked; which made the fruitful heads of “antiquity fancy they were like the legs, or thighs, of men, “and derive its Greek name of mandragora, quasi andragora, quod inter eradicandum ejulatur et humanam refert “vocem. Pythagoras calls it, anthropomorphus. Columella “terms it, semihomo. Albertus, de mandragora. Drusius, “de monstribus. Kircherus, de magia parastatica. Plin. in “Hist. Nat. and others, have run into the same conceit.

“The ancients believed it grew only at places of execution, out of the urine and fat of the dead; that, in eradication, it shrieked; that it brought calamity on such as pulled “or dug it up; to prevent which disasters, Pliny, who lets no “idle story slip, gives directions, at large, to be observed in “pulling it.

“Cunning impostors have confirmed these errors, by “choosing forked roots of it, and carving, in some, the generative parts of men; in others, those of women; and putting into small holes, made in proper places, the grains

ἀδικούντας ἐπισκοπεῖς· λημᾶς δὲ, καὶ ἀμβλυώτεις πρὸς τὰ γινόμενα,  
καὶ τὰ ὦτα ἐκκεκώφωσαι, καθάπερ οἱ παρηθηκότες. Ἐπεὶ γὰρ  
ἐτι καὶ ὀξύθυμοι ὦν καὶ ἀκμαῖος τὴν ὀργήν, πολλὰ κατὰ τῶν ἀδίκων,  
καὶ βιαίων ἐποίεις, καὶ ὑδέποτε ἤγες τότε πρὸς αὐτὰς ἐκχειρίαν, ἀλλ'  
αἰεὶ ἐνεργὸς πάντως ὁ κεραυνὸς ἦν, καὶ ἡ αἰγὶς ἐπεσεῖτο, καὶ ἡ βροντὴ 5  
ἐπαταγεῖτο, καὶ ἡ ἀστραπὴ συνεχὲς, ὥσπερ (a) εἰς ἀκροβολισμὸν προση-  
κονίζετο. Οἱ σεισμοὶ δὲ (b) κοσκινηδόν, καὶ ἡ γῆ ὡς σαρηδόν, καὶ ἡ  
χάλαζα πετρηδόν καὶ ἵνα σοι (c) φορτικῶς διαλέγωμαι, ὑετοί τε

“ of millet, barley, or the like ; and setting them in a moist  
“ place, till they grew, and sent forth blades ; which, when  
“ dried, looked like hair. For the discovery of these cheats  
“ we are beholden to Matthiolus, Crolius, Sir Thomas  
“ Brown, and others.”

(a) εἰς ἀκροβολισμὸν.] Ἀκροβολίζω signifies, “ to dart, or  
“ shoot, from beneath, at any high place, or thing ; or, from an  
“ high place, at something below.” And, though *Stephanus*,  
who shews this to be the true meaning of the word, interprets  
ἀκροβολισμὸς by nothing but jaculatio, or velitatio ; yet cer-  
tainly it must, from its composition, originally and properly,  
signify, ex-alto-vel-edito-loco-jaculatio, or, editum-versus-lo-  
cum-jaculatio : and, here, it must signify the former, as the  
lightning must have been darted downward. For these  
reasons, I take εἰς ἀκροβολισμὸν to be, here, spoken in much  
the same manner as εἰς ὑπερβολήν, or, εἰς τὸ ἀκρίβειαν ; and,  
therefore, to signify, usque ad acrobolismum, that is, even  
to the degree of an acrobolismus, that is, “ as thick as darts  
“ are showered down upon an enemy, from the walls of a  
“ town, or other high place.” Erasmus, here, renders both  
ὥσπερ and εἰς by nothing but, in morem ; which, how it  
answers to those two words, I cannot see : nor can I apply  
this expression to εἰς, having never met with this preposition,  
in that sense.

(b) κοσκινηδόν.] “ Ut cribri agitationem referre videantur.”  
Faber.

(c) φορτικῶς.] *Stephanus* shews that φορτικός signifies,  
“ fit-to-carry-great-burthens,” as, φορτικὸν πλοῖον, oneraria  
navis ; and, that, metaphorically, it signifies molestus, or  
tædiosus. But I find it hard to conceive (though Erasmus  
hath so translated it) how φορτικῶς, here, can signify molestè ;

ῥαγδαῖοι, καὶ βίαιοι· (a) ποταμὸς ἐκάσῃ σαγάν· ὥς τε τηλικαύτη ἐν ἀκαρεῖ χρόνῳ ναυαγία ἐπὶ τῷ Δευκαλίωνῳ ἐγένετο, ὡς ὑποθευχίων ἀπάντων καταδεδυκότων, μόγις ἐν τι κινῶτιον περὶ σωθῆναι, προσοκείλαν τῷ (b) Λυκωρεῖ, ζάπυρόν τι τῷ ἀνθρωπίνῳ σπέεματος διαφύλαττον εἰς ἐπιγονὴν κακίας μεῖζον. Τοι γάρ τοι ἀκίλιστα τῆς ῥαθυμίας τὰτίχαιρα κομίζῃ παρ' αὐτῶν, ἔτε θύοντ' ἔτι σοί τιν', ἔτε σεφανῆντ', (c) εἰ μὴ τις ἄρα πάρεργον Ὀλυμπίων· καὶ ἔτ'.

because Timon, through the whole, preserves, at least, a sort of a shew of decorum towards Jupiter, which it would be inconsistent in him, here, to break through; and because it would be both unnatural and nonsensical in him, to tell Jupiter, to his face, while he was praying to him, that he would pester him, especially since what he subjoins to φορτικῶς διαλέγωμαι, viz. ὑετοὶ ῥαγδαῖοι, &c. is not at all a language of a pestering nature. I, therefore, am inclined to think that φορτικῶς, in this place, means magnificē; as if he had said, “And, Jupiter, that I may talk to you importantly, or grandly, as my subject requires I should.”—And this he really does, by going on in the grand expressions, ὑετοὶ ῥαγδαῖοι, &c.

(a) ποταμὸς.] The text seems to want καὶ before ποταμὸς, to answer τε going before.

(b) Λυκωρεῖ.] Lycorēs was a street of the city Delphi, upon mount Parnassus, of which the common dictionaries make no mention.

(c) εἰ μὴ τις ἄρα πάρεργον Ὀλυμπίων.] These words are to me very obscure. I, therefore, leave the translation of them as I found it; though, I fear, it hath no authority for rendering πάρεργον, adverbially, by “obiter;” and much less for rendering Ὀλυμπίων by “in ludis Olympicis.” It is true, Ὀλύμπια—ων signifies Olympia, or, ludi Olympici; but, how the genitive case Ὀλυμπίων can signify “in Olympicis,” is what I cannot conceive. The only sense I can make of this place arises from considering the text as running in this manner: ἔτε θύοντος ἔτι σοί τινος, ἔτε σεφανῆντος, εἰ μὴ τις ἄρα ΠΟΙΗΣΙΕ πάρεργον ἘΚΕΙΝΟ Ὀλυμπίων. “Nec sacrificante tibi amplius aliquo, nec statuam tuam coronante, nisi præstiterit quispiam supervacaneum illud ludorum Olympi-



ἔστανυ ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ' εἰς ἑὸν τι ἀρχαῖον συντελῶν. Καὶ κατ' ὀλίγον Κρόνον σε, ᾧ Θεῶν γενναϊότατε, ἀποφαίνεσι, παρᾶ-  
σάμενοι τῆς τιμῆς.

2. Ἐῷ λέγειν, ὅποσάκις ἤδη σε τὸν νῶν σεσυλήκασιν. Οἱ δὲ καὶ  
αὐτῷ σοι τὰς χεῖρας (α) Ὀλυμπιάσιν ἐπιβέβληκασι. Καὶ σὺ ὁ 5  
ὑψιφρεμέτης ὤκησας, ἢ ἀναστῆσαι τὰς κύνας, ἢ τὰς γείτονας ἐπικα-  
λέσασθαι, ὥς βοηδρομήσαντες αὐτὰς συλλάβοιεν, ἔτι συσκευαζόμενος  
πρὸς τὴν φυγὴν. Ἀλλ' ὁ γενναῖος, καὶ γιγαντολέτωρ, καὶ Τιτανοκρά-  
τωρ, ἐκάθητο, τὰς πλοκάμους περιχειρόμενος ὑπ' αὐτῶν, δεκάτηχυν  
κεραυνὸν ἔχων ἐν τῇ δεξιᾷ. Ταῦτα τοίνυν, (b) ᾧ θαυμάσιε, πηνίκα 10  
παύσεται, ἕως ἀμελῶς παρορώμενα; Ἡ πότε κολάσεις τὴν τοσαύ-  
την ἀδικίαν; (c) Πόσοι Φαέθονιες, ἢ Δευκαλίωνες, ἱκανοὶ πρὸς ἕως  
ὑπέραντλον ὕδριν τῆ βίῃ; Ἵνα γὰρ τὰ κοινὰ εἴσας, τὰ μὰ εἶπα,  
τοσάκτας Ἀθηναίων εἰς ὕψος ἄρας, καὶ πλεσίς ἐκ πανεσάτων ἀποφῆ-  
νας, καὶ πᾶσι τοῖς δεομένοις ἐπικερήσας, μᾶλλον δὲ ἀβρόον ἐς εὐεργε- 15  
σίαν τῶν φίλων ἐκχίας τὸν πλετον, ἐπειδὴ πένης διὰ ταῦτα ἐγενόμην,  
ἔκ' ἐτι ἐδὲ γνωρίζομαι πρὸς αὐτῶν, ἔτι προσβλέψουσιν οἱ τέως ὑποπ-  
τήσοντες, καὶ προσκυνῶντες, καὶ τῆ ἐμῆ νύματ' ἀνηρτημένοι.  
Ἀλλ' ἦν πε καὶ ὁδῷ βαδίζων ἐντύχοιμί τινι αὐτῶν, ὥσπερ τινὰ σῆλην  
παλαιᾷ νεκρῷ ὑπτίαν, ὑπὸ τῆ χρόνῃ ἀνατετραμμένην παρέρχονται, 20  
(d) μηδὲ ἀναγνόντες. Οἱ δὲ καὶ σὸρῶραν ἰδόντες, ἐτίραν ἐκτρέπονται,

“corum.” And this sense I should gladly change for one that may be drawn from the text with more ease.

The Olympic games were celebrated in honour of Jupiter Olympius, not at mount Olympus, in Thessaly, but near the city Olympia, otherwise called Pisa, upon the river Alpheus, in Peloponnesus.

(a) Ὀλυμπιάσιν.] The dative case singular of Ὀλύμπια, the name of that city, with σιν added; and is put adverbially, signifying, in-Olympia. So Ὀλυμπιάδην, ab-olympia; and Ὀλυμπιάζε, Olympiam-versus.

(b) ᾧ θαυμάσιε.] “Honoris appellatio: ut, ᾧ γενάδα, “εὐδαιμόνιε, &c.” *Faber*.

(c) πόσοι Φαέθονιες.] How many universal conflagrations and deluges! Meaning, that the present race of mortals deserve to be burned, or drowned, many times over.

(d) Μηδὲ ἀναγνόντες.] *Faber* renders these words, “ne legentes quidem,” as if they considered Timon as a fallen pillar of some sepulchre; the inscription on which they

δυσάντητον, καὶ ἀποτρέπαιον θάλαμα ὄψεσθαι ὑπολαμβάνοντες, τὸν  
 ἔτι πολλὰ σωτήρα, καὶ εὐεργέτην αὐτῶν γεννημένον. "Ὡς ὑπὸ  
 τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχάτην τραπόμενος, ἐναψάμενος διφθέραν,  
 5 ἐργάζομαι τὴν γῆν, ὑπόμισθος ὁδοῶν τισσάων, τῇ ἐρημίᾳ καὶ τῇ  
 δικέλλῃ προσφιλοσοφῶν ἐνταῦθα. Τῆτο γὰρ μοι δοκῶ κερδαίνειν,  
 μηκέτι ὄψεσθαι πολλὰς παρὰ τὴν αἰξίαν εὐπράττοντας. (a) Ἀνια-  
 ρότερον γὰρ τῆτό γε. Ἦδη ποτὲ ἦν. ᾧ Κρόνος καὶ Ῥέας υἱέ, τὸν  
 βαδὺν τῆτον ὕπνον ἀποσεισάμενος, καὶ νήδυμον (ὑπὲρ τὸν (b) Ἐπιμε-  
 νίδην γὰρ κεκοίμησαι) καὶ (c) ἀναρρίψας τὸν κεραυνόν, ἢ ἐκ τῆς

would not so much as read. It is true, ἀναγινώσκω often signifies to read; but "agnosco" is the proper and most usual signification of it; and, I think, "agnoscentes" is the more natural sense, in this place; though I own the other to be somewhat pretty.

(a) Ἀνιαρότερον.] "More vexatious" than even my calamities, in this place of toil and want.

(b) Ἐπιμενίδην.] He was a poet of Crete, who, as he attended his father's flocks, fell asleep in a cave, and slept there seventy years.

St. Paul is said, in his epistle to Titus, to have quoted from him, that verse.

Κεῖται αἰὶ ψεῦσαι, κακὰ θηρία, γαστέρις ἀργαί.

Steph.

(c) ἀναρρίψας.] "Pila, a πίπτω. jacio, est, *Impietus ejus* "quod projicitur." Steph. But I should think that, considered as the theme of ῥιπιζω, ventilo, it means, rather, the wind, occasioned by any thing that is thrown by force; and this I think, because it is frequently used to signify the wind. Hence, I cannot but conclude that ῥιπιζω does not so properly signify "folibus surfo" (as the writers of lexicons render it) but, "projiciendo ventilo," to blow up, by a projectile motion, as children, in their play, kindle up the fire on the end of a stick, by whirling it about. And, perhaps, Lucian here intended a piece of waggery on Jupiter, by making Timon desire him to revive the fire of his thunderbolt, as a boy, in his play, does that on the end of a stick, viz. by whirling it about. In which sort of action. Jupiter, whirling his thunderbolt in order to light it up, must make a comical sort of a figure.

- (a) Οἷτης ἱανυσάμενθ', μεγάλην ποιήσας τὴν φλόγα· ἐπιδείξασθ' 5  
 τινα χολὴν ἀνδράδης καὶ νεανικῆ Διὸς, εἰ μὴ ἀληθεῖ ἐσι τὰ ὑπὸ  
 (b) Κρητῶν περὶ σε, καὶ τῆς ἐκεί σῃ ταφῆς μυθολογούμενα.

3. ΖΕΥΣ. Τίς γτός ἐσιν, ὦ Ἐρμῆ, ὁ κεκραγώς ἐκ τῆς  
 Ἀττικῆς, παρὰ τὸν Ὑμηττὸν ἐν τῇ ἱστορίᾳ, πῶσεθ' ὀλθ', καὶ 5  
 κύχρεων, καὶ ὑποδίδεθ'; Σκάπτει δὲ (c) οἶμαι, ἐπιτεκυφώς  
 λάλος ἀνδρωτός, καὶ θρασύς. Ἦπερ (d) φιλόσοφός ἐσιν· ἔ γάρ  
 ἂν ἔτως ἀπέδοίς τας λόγους (e) διεξέει κατ' ἡρώων. ἘΡΜ Τί  
 φῆς, ὦ πάτερ; Ἀγνοεῖς Τίμωνα τὸν Ἐχεκρατίδην, τὸν Κολυττία;  
 Οὗτός ἐσιν ὁ πολλάκις ἡμᾶς κατ' ἡρώων (f) τελείων ἐσιάσας, ὁ 10

(a) Οἷτης.] Mount Oeta hath never been remarkable for fire or volcanos. But, as Ætna was, both for those and for the forge of the Cyclops, in which were made Jupiter's thunderbolts, I have no doubt but Lucian wrote it Αἷτης. I have found Faber, too, of this opinion.—Ἐανυσάμενος, read ἄνανυσάμενος, says Faber, especially, because Erasmus translates it, “redaccenso;” which he must have done, because he found it so written, in his book.—This emendation is, certainly, just; because, as the thunderbolt had been extinct, it was, therefore, to be re-kindled,” or again made red hot.

(b) Κρητῶν.] See the story of Jupiter in your dictionary.

(c) οἶμαι.] It seems, Jupiter could not, at that vast height, distinctly see whether Timon was digging, or not: but he very judiciously guesses, from his stooping posture, that he was at that sort of work.

(d) φιλόσοφος.] Many of the philosophers were wont to decry the chimerical deities of the Heathen. On this account was Socrates, the greatest of them, put to death by the Athenians.

(e) διεξέει.] The third person singular of the preterpluperfect tense of the middle voice: διεξείμι, properly signifying, as it were, *perexco*; but, often, used for *edissero*, or *oratione-percurro*.

(f) τελείων.] Such beasts were chosen for sacrifices, as were without blemish: which custom, doubtless, was originally taken from the commands given by God, at the institution of the passover, and of the consecration of priests: “Your lamb shall be without blemish, a male of the first year.” Exod. xii. 5. And, “take one young bullock, and,

- (a) νεόπλετος, ὁ τὰς ὅλας ἐκατόμβας, παρ' ᾧ λαμπρῶς εἰώθαμεν ἐρτάζειν τὰ διάσια. ZEYΣ. Φεῦ τῆς ἀλλαγῆς. Ὁ καλὸς ἐκείνος, ὁ πλέσιος, περὶ ὃν οἱ τοσῆτοι φίλοι; Τι παθῶν ἔν τοις τότ' ἐσιν, αὐχμηρὸς, ἄθλιος, καὶ σκαπανεὺς, καὶ μισθωτὸς, ὡς ἔοικεν, ἕτω βαρεῖαν καταφέρων τὴν δίκελλαν; EPM. (b) Οὕτωςί μὲν εἰπεῖν, χρηστότης ἐπέτριψεν αὐτὸν, καὶ φιλανθρωπία, καὶ ὁ πρὸς τὰς δεομένους ἅπαντας οἶκτος, ὡς δὲ ἀληθεῖ λόγῳ, ἄνοια, καὶ (c) εὐήθεια, καὶ ἀκρισία περὶ τὰς φίλους, ὅς ἐ συνίει, κόραξι καὶ λύκοις χαριζόμενος· ἀλλ' ὑπὸ γυπῶν τοσούτων ὁ κακοδαίμων κειρόμενος τὸ ἥπαρ, φίλος εἶναι αὐτὸς καὶ ἐταίρος ὤετο,
- 10 ὑπ' εὐνοίας τῆς πρὸς αὐτὸν, χαίροντας τῇ βορᾷ. Οἱ δὲ τὰ ὅσα γυμνώσαντες ἀκριβῶς, καὶ περιτραγόντες, εἴ τις καὶ μυελὸς ἐνῆν ἐκμυζήσαντες, καὶ τῶτον εὖ μάλα ἐπιμελῶς, ὥχοντο, αὖτον αὐτὸν καὶ τὰς ρίζας ὑποτετμημένον ἀπολιπόντες· ἐδὲ γνωρίζοντες ἔτι, ἐδὲ προσβλέποντες. Πόθεν γὰρ ἢ ἐπικερῆντες, ἢ ἐπιδιδόντες ἐν τῷ μέρει;
- 15 Διὰ ταῦτα δικελλίτης καὶ διφθερίας, ὡς ὀρεῖς, ἀπολιπὼν ὑπ' αἰσχύνης τὸ ἄστυ μισθῷ γεωργεῖ, μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλεστεντες παρ' αὐτῆς, μάλα ὑπεροπλικῶς παρέρχονται, ἐδὲ τῆνομα, εἰ Τίμων καλοῖτο, εἰδότες. ZEYΣ. Καὶ μὴν ἐ παροπτέος ἀνὴρ, ἐδὲ ἀμελητέος· εἰκότα γὰρ ἡγανάκει δυσυχῶν· ἐπεὶ καὶ ὅμοια ποιήσομεν τοῖς
- 20 καταράτοις κόλαξιν ἐκείνοις, ἐπιλελησμένοι ἀνδρὸς (d) τοσαῦτα ταύρων

“two rams, without blemish.” Exod. xxix. 1. The word *ελεῖων*, applied to sacrifices, is of frequent use, in Homer; which makes Lucian use it, here, in the way of humour.

(a) *νεόπλετος*.] Not suddenly enriched, and, therefore, an upstart (which is the usual signification of this word), but, “lately enriched,” i. e. who lately came into a great fortune; and such there had been, in Timon’s family, as appears by his discourse with Plutus below. Stephanus, too, shews that *νεόπλετος* is sometimes taken in this sense of nuperditatus.

(b) *Οὕτωςί μὲν εἰπεῖν*.] “That I may so say: that is, to talk “in the way of the world.”

(c) *εὐήθεια*.] Properly, good morals; that is, honesty, or, no guile. Hence, it hath been used to signify that kind of simplicity which makes an honest man think every other as undesigning as himself, and which, therefore, hath a mixture of folly in it. See Steph.

(d) *τοσαῦτα*.] Faber justly observes that *τοσαῦτα πλιότατα* is barbarous Greek, and that, in the royal manuscript at Paris,

τε καὶ αἰγῶν πιότατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν ἔτι γὰρ ἐν ταῖς  
 ῥισὶ τὴν (α) κνίσσαν αὐτῶν ἔχω· πλὴν ὑπ' ἀσχολίας τε, καὶ θορύβου  
 πολλῆς τῶν ἐπιорκέντων, καὶ βιαζομένων, καὶ ἀρπαζόντων, ἔτι δὲ καὶ  
 φόβου τῆς παρὰ τῶν ἱεροσυλέων (πολλοὶ γὰρ ἔτοι καὶ δυσφύλακτοι,  
 καὶ ἐδὲ ἐπ' ὀλίγον καλαμῦσαι ἡμῖν ἐφιάσι) πολὺν ἤδη χρόνον, ἐδ' 5  
 ἀπέβλεψα εἰς τὴν Ἀττικὴν, καὶ μάλιστ' ἐξ ἑ φιλοσοφία, καὶ (b) λόγων  
 ἔριδες, ἐπεπόλευσαν αὐτοῖς. Μαχομένων γὰρ πρὸς ἀλλήλους, καὶ  
 κεκραγόντων, ἐδὲ ἐπακκεῖν ἐς τὴν εὐχῶν. "Ὡς ἡ ἐπιβυστάμενον χρὴ  
 τὰ ὅτα καθῆσθαι, ἢ ἐπιτριβῆναι πρὸς αὐτῶν, ἀρετὴν τινα, καὶ (c) ἀσώ-  
 ματα, καὶ λήρης μεγάλῃ τῇ φωνῇ ξυνειρύντων. Διὰ ταῦτά τοι καὶ 10  
 τῆτον ἀμεληθῆναι συνέβη, πρὸς ἡμᾶς ἔ φαῦλον ὄντα. "Ὅμως δὲ τὸν  
 Πλάτωνα, ὃν Ἑρμῆ, παραλαβὼν, ἄπειδι παρ' αὐτὸν κατὰ τάχῃ.  
 Ἀγέτω δὲ ὁ Πλάτων καὶ τὸν Θησαυρὸν μείν' αὐτῷ, καὶ μενέτωσαν ἅμφω  
 παρὰ τῷ Τίμωνι, μηδὲ ἀπαλλαττέσθωσαν ἔτι βραδίας, καὶ ὅτι  
 μάλιστ' ὑπὸ χρηστότητος αὐθις ἐκδιώκῃ αὐτὸς τῆς οἰκίας. Περὶ δὲ 15  
 τῶν κολάκων ἐκείνων, καὶ τῆς ἀχαριστίας, ἣν ἐπιδείξαντο πρὸς αὐτὸν,  
 καὶ αὐθις μὲν σκέφομαι, καὶ δίκην δώσωσιν, ἐπειδὴ τὸν κεραυνὸν ἐπισ-  
 κευάσω· καλεαγμέναι γὰρ αὐτῷ καὶ ἀποσομνημέναι εἰς δύο (d) ἀκτίνες  
 αἰ μέγισται, ὅποτε φιλοτιμότερον ἡκόνισα πρῶτον ἐπὶ τὸν (e) σοφιστὴν

it is, τοσαῦτα μέρη ταύρων, &c. "So many thighs of bulls."  
 For the thighs, especially, were wont to be offered.

— πίονα μῆρι' ἔκησιν.

Hom.

(a) κνίσσαν ἔχω.] As Jupiter utters these words, he, no  
 doubt, must be supposed, as it were, to snuff up the delicious  
 fume.

(b) λόγων ἔριδες.] Disputes, in which was no just reasoning,  
 because they were only about words.

(c) ἀσώματα.] See the note to this word, Lib. I. Dial.  
 xxxii.

(d) ἀκτίνες.] Ἀκτὴν properly signifies a sun-beam. I sup-  
 pose, the shafts darted by Jupiter, or the thunderbolts, were  
 called ἀκτίνες, both as they were supposed to resemble the  
 rays of the sun, in point of brightness, and to be darted with  
 much the same velocity.

(e) σοφιστὴν Ἀναξαγόραν.] Diogenes Laërtius observes that  
 the σοφοί, or wise-men, afterwards called φιλόσοφοι, were,  
 anciently, styled σοφισταί.

Anaxagoras was very eminent for his knowledge in natu-  
 ral philosophy, especially the astronomical part. He held

Ἀναξαγόραν, ὃς ἔπειθε τὰς ὁμιλητάς, μηδὲ ὅλας εἶναί τινας ἡμᾶς  
τὰς Θεούς. Ἀλλ' ἐκείνους μὲν διήμαρτον ὑπερέσχε γὰρ αὐτῷ τὴν  
χεῖρα Περικλῆς. Ὁ δὲ κεραυνὸς, εἰς τὸ (α) ἀνάκειον παρὰ σκῆψας,  
ἐκείνῳ τε κατέφλεξε, καὶ αὐτὸς ὀλίγως δεῖν συνέριξεν παρὰ τὴν πέτραν  
5 πλὴν ἱκανῇ ἐν τοσούτῳ καὶ αὕτη τιμωρία ἔσαι αὐτοῖς, εἰ ὑπερπλετύνει  
τὸν Τίμωνα ὀργῶσιν.

4. ΕΡΜ. Οἷον ἦν τὸ μέγα κεκραγέναι, καὶ ὀχληρὸν εἶναι, καὶ  
θρασύν; ἔ τοῖς δικαιολογῶσι λόγοις, ἀλλὰ καὶ τοῖς εὐχομένοις τῷτο  
χρήσιμον. Ἰδὲ γὰρ αὐτίκα μάλα πλέσιος ἐκ πανεσάτου καλῶς ἡ-  
10 σεται ὁ Τίμων, βοήσας καὶ παρρησιασάμενος ἐν τῇ εὐχῇ, καὶ ἐπιστρέψας

that the sun was a *μυδρὸς διάπυρος, candens ferrum*, "a red-  
" hot mass of iron," as the translator of Laërtēs renders it:  
but, according to others, and with more truth, "a red-hot  
" round mass of matter; which, he asserted, was larger than  
all the Peloponnesus. He likewise held that the moon was  
inhabited, and had mountains and valleys in it. His opinion  
of the sun's being a very large red-hot mass of matter, and  
of the moon's having mountains and valleys, is demonstrated  
by the modern philosophers. And, perhaps, they have  
arrived at this knowledge, because their masters, the ancients,  
have shown them the way to it.

Anaxagoras was, by one Cleon, arraigned of impiety to-  
ward the Gods, for holding the above opinion; but he was  
only fined five talents, and banished, ἀπολογησαμένους ὑπὲρ αὐτῷ  
Περικλῆς τῷ μαθητῷ "his scholar, Pericles, having defended  
him." Lucian, here, makes him an atheist; but the con-  
trary is evident, from that memorable answer he once made  
to a man who asked him, why he did not take care of his  
country? "Yes (said he), I take great care of my country;"  
at the same time pointing to heaven. *Diog. Laërt.*

I know not what Lucian means by saying that the thun-  
derbolt, that had missed Anaxagoras, destroyed the temple  
of Castor and Pollux; except that he alludes to some history  
that gave an account that this temple had, in the time of  
Pericles, been destroyed by lightning: but I doubt whether  
we have any such history now extant.

(a) ἀνάκειον.] Castor and Pollux were, peculiarly, called  
ἀνάκτες, the kings, or guardians, and their temple, ἀνάκειον.  
*Sæth.*

τὸν Δία. Εἰ δὲ σιωπῇ ἔσκαπτεν ἐπικεκυφώς, ἔτι ἂν ἔσκαπτεν ἀμελόμενος. ΠΛΟΥΤ. Ἄλλ' ἐγὼ ἐκ ἂν ἀπέλθοιμι, ὦ Ζεῦ, παρ' αὐτόν. ΖΕΥΣ. Διὰ τί, ὦ ἄρις Πλῦτε, καὶ ταῦτα, ἔμμε κελεύσαντος; ΠΛΟΥΤ. Ὅτι νῦν Δία ὑβρίζειν εἰς ἐμὲ, καὶ ἐξεφύρει, καὶ εἰς πολλὰ κατεμέριξε (καὶ ταῦτα, παλῶν αὐτῷ φίλον ὄντα) καὶ μόνον 5 ἔχι δ' ἀκράνοις με ἐξεώθει τῆς οἰκίας, καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορρίπτοντες. Αὐθις ἔν ἀπέλθω, παρασίτοις, καὶ κόλαξι, καὶ ἐταίραις παραδοθησόμεναι; Ἐπ' ἐκείνης, ὦ Ζεῦ, πέμπε με, τὰς αἰσθησομένους τῆς δωρεᾶς, τὰς περιέψοντας, οἷς τίμιαι ἐγὼ καὶ περιπόθητος. Οὗτοι δὲ οἱ (α) λάροι τῇ πονείᾳ ξυνέσσωσαν, ἣν προτιμῶσιν 10 ἡμῶν, καὶ διφθέραν παρ' αὐτῆς λαβόντες, καὶ δίκελλαν, ἀγαπάτωσαν ἄδλιοι, τέτλαρας ἐβόλῃς ἀποφέροντες, οἱ δεκαταλάντες δωρεὰν ἀμειλητὶ προΐεμενοι. ΖΕΥΣ Οὐδὲν ἔτι τοιῆστον ὁ Τίμων ἐργάζεται περὶ σε, πάνυ γὰρ αὐτόν ἡ δίκελλα πεπαιδαγώγηκεν (εἰ μὴ παντῶν πασιν ἀνάλγητός ἐστι τὴν ὁσφύν) ὥς χρῆν σε ἀντὶ τῆς πονείας προσι- 15 ρεῖσθαι. Σὺ μέντοι πάνυ μεμψίμοιρος εἶναι μοι δοκεῖς, ὅς νῦν μὲν τὸν Τίμονα αἰτιᾷ, διότι σοι τὰς θύρας ἀναπέπλάσας, ἠφίει περινοσεῖν ἐλευθέρως, ἔτε ἀποκλείων, ἔτε ζηλοτυπῶν. Ἄλλοτε δὲ τὸνανλίον ἠγανᾶκεις κατὰ τῶν πλασίων, κατακεκλεισθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλεισὶ, καὶ σημείων ἐπιβολαῖς, ὥς μηδὲ 20 παρακύψαι σοι εἰς τὸ φῶς δυνατόν εἶναι. Ταῦτα γὰρ ἀπαδύρεσθός με, ἀποτρίγασθαι λέγων ἐν πολλῷ τῷ σκότει. Καὶ διὰ τῆτο ὡχρὸς ἡμῖν ἐφαίνε, καὶ φροντιδος ἀνάπλεως, συνεσπακὼς τὰς δακτύλους (b) πρὸς τὸ ἔθαι τῶν (c) συλλογισμῶν, καὶ ἀποδράσασθαι ἀπειλῶν, εἰ καὶ ῥε λάβοιο παρ' αὐτῶν. Καὶ ὅλως τὸ πρᾶγμα ὑπέρδεινον ἐδόκει 30

(a) λάροι.] Λάρος, properly, signifies a sea-gull, which boys usually catch, by holding up a little froth to him. *Steph.*

We, too, call men who are easily imposed on, or dupes, by the name of gulls.

(b) πρὸς τὸ ἔθαι, &c.] Agreeably to the custom of computation, that is, as tellers, or reckoners, of money are apt to have their fingers crumpled, while they reckon the cash. Συλλογισμός, originally, signifies "the casting up of an account," being "arithmeticonum vocabulum." *Steph.*

(c) συλλογισμῶν.] "Adscripsit pater forte συλλογίσαν." *Gronov.* His father's correction seems right; for, to say that his fingers were crumpled, "according to the custom of reckoners of money," is much more natural than to say they were so, "according to the custom of computation," which is a harsh expression.

σοι ἐν χαλκῷ, ἢ σιδηρῷ θαλάμῳ, καθάπερ τὴν Δανάην παρθευέεισθαι, ὑπ' ἀκριβοῦσι καὶ παμπονήροις (a) παιδαγωγοῖς ἀνατρεφόμενον (b) τῷ τόκῳ, καὶ τῷ λογισμῷ. "Ατοπα γὰρ ποιεῖν ἔφασκες αὐτὸς, ἐρωήας μὲν εἰς ὑπερβολὴν, ἐξὸν δὲ ἀπολαύειν ἔτολμῶντας, ἐδὲ ἐπ' αἰδέας χρωμένους τῷ ἔρωτι, κυρίως γε ὄντας, ἀλλὰ φυλάττειν ἐγγηγο-  
 5 ρότας, εἰς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκληρδαμυκίῃ βλέποντας, ἱκανὴν ἀπόλαυσιν οἰομένους, ἔτι αὐτὸς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ καταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ Φάτῃ κύνα, μήτε αὐτὴν ἐσθίσαν τῶν κριθῶν, μήτε τῷ ἵππῳ σφεινῶντι ἐπιτρέψαν.  
 10 Καὶ προσέτι γε καὶ καταγέλας αὐτῶν φειδομένων, καὶ φυλαττόντων. καὶ (τὸ καινότητιον) (c) αὐτὸς ζηλοτυπῶντων ἀγνοούντων δὲ ὡς καλίσρατος οἰκῆτης, ἢ οἰκονόμου, ἢ παιδοτρέφου (d) ὑπεισιῶν λαθραίως, ἐμπαρο-  
 15 ρήσει τὸν κακοδαίμονα, καὶ (e) ἀνέξατον δεσπότην, πρὸς ἀμαυρὸν τι καὶ μικρόσομον λυχνίδιον, καὶ (f) διψαλίον θρυαλλίδιον, (g) ἐπαγ-  
 15 ρυπνεῖν ἑάσας τοῖς τόκοις. Πῶς ἂν ἐκ ἀδίκον, σε πάλαι μὲν ταῦτα αἰτιάσθαι, νῦν δὲ τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖται;

5. ΠΛΟΥΤ. Καὶ μὴν εἴγε τάληθ' ἐξελάζεις, ἄμφω σοι εὐλογαδὲς ποιεῖν. (h) Τῆ τε γὰρ Τίμωνος τὸ πᾶν τέτο ἀνειμένον, ἀμελές, καὶ ἐκ εὐνοϊκόν, ὡς πρὸς ἐμὲ, εἰκότως ἂν δοκοίη τὸς τε αὐτὸν κατὰ κλειστον (i) ἐν θύραις, καὶ σκότῳ φυλάττοντας, ὅπως αὐτοῖς

(a) παιδαγωγοῖς.] Misers are, in many particulars, like tutors, with regard to their money. They confine it: they let it go abroad, with the greatest caution: they are for making the most of it, and the like.

(b) τοκῷ καὶ λογισμῷ.] Interest and accounts feed and swell up wealth.

(c) αὐτὸς ζηλοτυπῶντων.] A miser is never out of dread. Nay, he is afraid, lest he himself should rob himself; and so is jealous, or suspicious, of himself.

(d) ὑπεισιῶν.] Having-privately-gone-into the miser's closet to steal his money.

(e) ἀνέξατον.] All misers are hateful, and hated.

(f) διψαλίον.] Because he will not allow it oil enough.

(g) ἐπαγρυπνεῖν.] He will spend some sleepless nights, in computing what his money will bring him in, clear, till he hath missed it.

(h) Τῆ τε.] I cannot see what τε can mean here, and believe Lucian never wrote it.

(i) ἐν θύραις.] Faber would have it, ἐν θηκαῖς, "in arcis;" for, says he, Lucian would have written it, ὑπὸ θύραις, as he



παχύτερον γενομένην, καὶ πικρὰν, καὶ ὑπέρτονον, ἐπιμελεσμένους,  
 ἔτε προταπιόμενος αὐτὰς, ἔτε εἰς τὸ φῶς προάγοντας, ὥς μηδὲ  
 ὀφθῆναι πρὸς τινά, ἀνοήτως ἐνόμιζον εἶναι καὶ ὑβριστάς, ἔδιν ἀδικούντά  
 με ὑπὸ τοσούτοις δεσμοῖς καλῶς ἰστούσας, ἔκ εἰδότες ὡς μὲν μικρὸν  
 ἀπίαν ἄλλα τινὲς τῶν εὐδαιμόνων με καλῶς ἰστούσας. Οὐτ' ἔν ἐκείνους,  
 ἔτε τὰς πάνυ προχεῖρας εἰς ἐμὲ τὰς ἐπαινω, ἀλλὰ τὰς, ὅπερ ἄριστον  
 ἐστὶ, μέτρον ἐπιδήσοντας τῷ πρᾶγματι, καὶ μήτε ἀφειχομένους τὸ παρὰ  
 πάν, μήτε προσηγομένους τὸ ὅλον. Σκόπει γὰρ, ὦ Ζεῦ, (a) πρὸς τῷ  
 Διὶ, εἴ τις νόμος (b) γήμας γυναῖκα νέαν, καὶ καλὴν, ἐπειτα μήτε  
 φυλάττοι, μήτε ζηλοτυποῖ τὸ παρὰ πάν, ἀφίεις καὶ βαδίζειν ἔνθα ἂν  
 ἐθέλοι νύκτωρ, καὶ μεθ' ἡμέραν, καὶ ξυνεῖναι τοῖς βεβημένοις, μᾶλλον  
 δὲ αὐτὸς (c) ἀπάγοι μοιχευθησομένην, ἀνοίγων τὰς θύρας, καὶ μαρτυ-  
 ρούντων, καὶ πάντας ἐπ' αὐτὴν καλῶν, ἄρχῃ οὐ τοῖσδε ἐρᾶν δόξειεν ἂν;  
 Οὐ σύ γε, ὦ Ζεῦ, φαίης ἂν, ἐρασθεὶς πολλάκις. Εἰ δὲ τις ἐμπαλιν  
 ἐλευθέραν γυναῖκα εἰς τὴν οἰκίαν νόμον παραλαβὼν ἐπ' ἀρότα παίδων  
 γνησίων, ὁ δὲ, μήτε αὐτὸς προσάπτειτο ἀκμαίας καὶ καλῆς παρθένου,  
 μήτε ἄλλῃ προσβλέπειν ἐπιτρέποι, ἄγονον δὲ καὶ σείραν καλῶς κλεισάσας  
 παρθενεύου, καὶ ταῦτα ἐρᾶν φάσκων, καὶ δῆλον ὡς ἀπὸ τῆς χρόας, καὶ  
 τῆς σαρκὸς ἐκτετηκυίας, καὶ τῶν ὀφθαλμῶν ὑποδεδυκότων, ἔσθ' ὅπως  
 ὁ τοῖσδε ἐπὶ παραταίειν δόξειεν ἂν, δέον παιδοποιεῖσθαι, καὶ ἀπο-  
 λαύειν τῷ γάμῳ, καλῶς μαρτυρῶν εὐπρόσωπον ἔτα καὶ ἐπέραιον κόρην,  
 κατὰ περ ἱερίαν τῇ (d) θεομοφῶρᾳ τρέφον διὰ παντὸς τῆ βίης;  
 Διόπερ ταῦτα καὶ αὐτὸς πολλὰκις ἀγανακτῶ, πρὸς ἐνίαν μὲν ἀτίμως  
 λακκίζομενον, καὶ λαφυσσόμενον, καὶ ἐξαντλῶμενον· ὑπ' ἐνίαν δὲ,  
 ὥσπερ (e) σιγμαλίας δραπετὸς πεπιδμημένον. ΖΕΥΣ. Τί ἔν ἀγα-25

hath, in this very dialogue, said, ὑπὸ μόχλοις καὶ κλεισὶ — This  
 is very probable; for, ἐν θύραις seems to border upon non-  
 sense.

(a) πρὸς τῷ Διὶ.] The swearing by Jove, to Jupiter's  
 own face, is very humorous.

(b) γήμας.] Pro γαμήσας, per syncopen, à γαμία.

(c) ἀπάγοι.] Faber would have it προάγοι, because Eras-  
 mus hath, out of his book, rendered it “producat;” and  
 because προάγωγος signifies, “a man who prostitutes his  
 “wife.”

(d) θεομοφῶρ.] Ceres was called θεομόφορος, because hus-  
 bandry occasioned laws about the division of lands.

(e) σιγμαλίας.] One who had been branded on the fore-  
 head with φφ. Such, generally, were slaves who had run

νακτεῖς, κατ' αὐτῶν; Διδάσκει γὰρ ἄμφω καλὴν τὴν δίκην. Οἱ μὲν, ὥσπερ ὁ Τάνταλ<sup>ος</sup>, ἀποτοί, καὶ ἄγευστοι, καὶ ξηροὶ τὸ σῶμα, ἐπιτεχνηνότες μόνον τῷ χρυσίῳ· οἱ δὲ, καθάπερ ὁ Φινεύς, ἀπὸ τῆς φάρυγγ<sup>ος</sup> τὴν τροφὴν ὑπὸ τῶν Ἀρπυιῶν ἀφαιρέμενοι.— Ἄλλ' ἄπιθι 5 ἤδη, σωφρονέσσω παραπολὺ τῷ Τίμῳ ἐντευξόμεν<sup>ος</sup>. ΠΛΟΥΤ.  
Ἐκείν<sup>ος</sup> γὰρ ποτε παύσεται, ὥσπερ ἐν κοφίνῳ τετυτυπημένος, πρὶν ὅλως εἰσρυῆναι με, κατὰ σπυδὴν ἐξαντλῶν, φθάσαι βυλόμεν<sup>ος</sup> τὴν ἐπιρρόην, μὴ ὑπέρανίλος εἰσπεσὼν ἐπικλύσω αὐτόν; Ὡς ἐς τὸν τῶν Δαναϊδῶν (a) πίθον ὑδροφορήσειν μοι δοκῶ, καὶ μάτην ἵπαντλήσειν, 10 τῆς κύττας μὴ σέγοντ<sup>ος</sup>, ἀλλὰ πρὶν εἰσρυῆναι σχεδὸν ἐκχυθησκομένῳ τοῦ ἐπιρρέοντ<sup>ος</sup>, ὅπως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχρηγὸς τῷ σίτῳ, καὶ ἀκάλυτ<sup>ος</sup> ἢ ἐξοδ<sup>ος</sup>. ΖΕΥΣ. Οὐκ ἔνι μὴ ἐμφερέζηται τὸ κεχηγὸς τῷ σίτῳ, (b) καὶ εἰς τὸ ἅπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεὶ σῷ,

away from their masters, and who, when taken, were thus branded. They were, by way of joke, called "literati." I conjecture the above letters stood for φῶρ φύγας, "a fugitive thief;" Faber, who mentions them, does not account for them.

(a) πίθον.] By this vessel, he means Timon.

(b) καὶ εἰς τὸ ἅπαξ ἀναπεπταμένον.] I cannot see why Erasmus, who is author of the other translation, renders these words, "perpetuamque perstillationem;" for, how can εἰς τὸ ἅπαξ signify "perpetuus?" or, ἀναπεπταμένος, pro ἀναπεπτασμένος, ab ἀναπετάζω, "expando." How, I say, can it signify "perstillatio?" The natural and most usual meaning of εἰς τὸ ἅπαξ is (as Stephanus shews) "unâ vice," as if a thing was said to be done, "by one single effort," or, "at once." And as Timon is, here, considered as letting his wealth flow through him, "all at once," and not, as it were, "drop by drop," I think εἰς τὸ ἅπαξ ἀναπεπταμένον will, consistently, signify, "simul ac semel expansum," or, "uno instante expansum," that is, "a passage opened, all at once;" as if Timon were a vessel, whose bottom, upon the pouring of any thing into it, dropped out intirely, in an instant, and so made this εἰς τὸ ἅπαξ ἀναπεπταμένον, or, "passage opened, all at once;" which if he will not stop up, he shall suffer. Faber judges that εἰς ἅπαξ, originally, stood before ἐμφερέζηται. It certainly would, so, make very good sense: "therefore, if he will not, at once, have stopped

ῥαδίως εὐρήσει τὴν διφθέραν αὐτίς, καὶ τὴν δίκελλαν ἐν τῇ τρυγί τῷ πίθῳ. Ἄλλ' ἄπιτε ἤδη, καὶ πληθίζετε αὐτὸν. Σὺ δὲ μέμνησο, ὦ Ἑρμῆ, ἱπανιῶν, πρὸς ἡμᾶς ἄγειν τὰς Κύκλωπας ἐξ τῆς Αἴτης, ὅπως τὸν κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν, ὡς ἤδη γε τεθηγμένῃ αὐτῷ δεητόμεθα.

5

6. ΕΡΜ. Πρωῖωμεν, ὦ Πλῦτε.—Τί τῷτο; Ὑποσκάζεις; Ἐλελήθεις με, ὦ γεννάδα, ἔ τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς ἄν. ΠΛΟΥΤ. Οὐκ αἰεὶ τῷτο, ὦ Ἑρμῆ. Ἄλλ' ὁπόταν μὲν ἀπίω παρὰ τινά (α) πεμφθεὶς ὑπὸ τῷ Διὸς, ἐκ οἷδ' ὅπως βραδύς εἰμι καὶ χωλὸς ἀμφοτέροις, ὡς μόλις τελεῖν ἐπὶ τὸ τέρμα, προσηγάσαντ' ἐνίοτε τῷ 10 περιμένοντ'. Ὅποταν δὲ ἀπαλλάττεσθαι θέρῃ, πτηνὸν ὄψει, πολὺ τῶν ὀρνέων ἀκύτερον. Ἄμα γὰρ ἔπαισεν ἡ (β) ὕσπληγξ, καὶ γὰρ ἦδη

“up,” &c. Or, perhaps, Jupiter would, here, extenuate Timon's former ill usage to Plutus, by saying that this passage, for wealth to flow out at, hath been, but once, thrown open by Timon; that is, that Timon hath, but once in his life-time, been guilty of prodigality, and that, having been severely punished for it, he certainly would, for the future, be frugal. The expression *εἰσάπαξ* is used, in this very sense of once, or for-once, by Lucian himself, in the fifteenth paragraph of this dialogue; which, though it be there one word, yet differs not, in its meaning, from *εἰς τὸ ἅπαξ*.

(α) *πεμφθεὶς ὑπὸ τῷ Διὸς*.] Jove (that is, Providence) generally enriches men, by rendering their honest industry successful; and that, not all at once, but by degrees. But the supreme god of wealth is, a little below, said to send such riches as come suddenly: by which, I suppose, is meant, that the nature of wealth is such, that it, sometimes, must enrich some persons, all at once; as, when a man, at his death, must leave his wealth to somebody; or, when a hidden treasure happens to be found; or, when a fortune comes, any way, unexpectedly.

Pluto hath been reckoned the supreme god of riches, because they are found in the depths of the earth. *Steph.*

When men, suddenly, enrich themselves, by fraud and villany, and we understand Pluto as their benefactor, we may, not improperly, by Pluto, understand the real Pluto; that is, that the devil provides for them.

(β) *ὕσπληγξ*.] Properly, “a swineherd's whip.” The cord, or rope, behind which men, or horses, stood waiting to

- ἀνακηρύττομαι νενικηκώς, (a) ὑπερπηδήσας τὸ στάδιον, (b) ἐδὲ ἰδόντων  
 εἴοιτε τῶν θεατῶν. ἙΡΜ. Οὐκ ἀληθῆ (c) ταῦτα φῆς. Ἐγὼ δὲ  
 καὶ πολλὰς ἂν εἰπεῖν ἔχοιμί σοι, χθὲς μὲν ἐδὲ ὅσολον ὥστε πρίασθαι  
 βρόχον ἐσχικότας, ἄφνω δὲ σήμερον πλεσίστας καὶ πολυτελεῖς ἐπὶ λευκῇ  
 5 ζεύγους ἐξελαύνοντας, οἷς ἐδὲ καὶ ὄνθ' ὑπῆρξε πάποισι. Καὶ ὅμως  
 πορφυροὶ καὶ χρυσόχειρες περιέρχονται, ἐδ' αὐτοὶ πιστεύοντες οἶμαι,  
 ὅτι μὴ (d) ὄναρ πλετῶσιν. ΠΛΟΥΤ. Ἐτεροῖον τῶν ἐστίν, ὦ Ἑρμῆ,  
 καὶ ἐχὶ τοῖς ἐμαυτῷ ποσὶ βαδίζω τότε, ἐδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλάτων  
 ἀποσέλλει με παρ' αὐτὸς, ὅτε πλετοδότης καὶ μεγαλόδωρ' καὶ  
 10 αὐτὸς ἂν' δηλοῖ γὰρ καὶ τῷ ὀνόματι. Ἐπειδὴν τοίνυν μείοικισθῆναι  
 δὲν με παρ' ἑτέρου πρὸς ἕτερον, ἐς (e) δέλτον ἐμβαλόντες με, καὶ κα-  
 ταστηνῶμενοι ἐπιμελῶς, φορηδὸν ἀράμενοι μετακομίζεσθαι. Καὶ ὁ  
 μὲν (f) νεκρὸς ἐν σκοτεινῷ παρὰ τῆς οἰκίας προκείται, ὑπὲρ τὰ γόνατα  
 παλαιᾶ τῇ ὁδῷ σκεπόμενος, περιμάχης ταῖς γαλαῖς. Ἐμὲ δὲ  
 15 οἱ ἐπιελπίσαντες (g) ἐν τῇ ἀγορᾷ περιμένεσθαι κεχρῆνότες, ὥσπερ τὴν  
 χελιδόνα προσπιτομένην, τετριγότες οἱ νεοττοί. Ἐπεὶ δ' ἂν δὲ τὸ  
 σημεῖον ἀφαιρεθῇ, καὶ τὸ λῖνον ἐντμηθῇ, καὶ ἡ δέλτος ἀνοιχθῇ, καὶ  
 ἀνακηρυχθῇ με ὁ καινὸς δεσπότης, ἥτοι συγγενὴς τις, ἢ κόλαξ, ἢ

start in a race, was called ὕσπληγξ; and the fall of this rope, which was extended before them, was the signal for them to start. See *Steph.*

(a) ὑπερπηδήσας τὸ στάδιον.] “Having made but one spring, or bound, over the whole stadium.” The stadium was the Athenian race-course, and was one hundred and twenty-five paces long, but sometimes a great deal longer. See Dr. Potter. When Plutus leaves a man, he is a racer; that is, he goes off exceedingly fast.

(b) ἐδὲ ἰδόντων.] Great fortunes are often spent and melted away, we know not how.

(c) ταῦτα.] Mercury intends to say, ταῦτα ΠΑΝΤΑ: for he questions the truth of only the former part of Plutus's speech, in which, he says, he is slow, in coming to a man.

(d) ὄναρ.] The usual expression is κατ' ὄναρ. But ὄναρ is, sometimes, put absolutely, as, ἡ θεὸς ὄναρ φανέσθαι. Plut. in *Pericl.* *Steph.*

(e) δέλτον.] The last will of the sick man.

(f) νεκρὸς.] His corpse.

(g) ἐν τῇ ἀγορᾷ.] Hence, it appears, that the last wills of the Athenians were to be opened, publicly, in the forum.

καταπύγων οἰκίτης, ἐκ παιδικῶν τίμιον, ὑπέξυρμένον (a) ἔτι τὴν  
 γνάθον, ἀντὶ ποικίλων καὶ παντοδαπῶν ἡδονῶν, ὥς ἡδὴ ἔξωρος ὢν ὑπε-  
 ρέτησεν αὐτῷ μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαθὼν, ἐκεῖνος μὲν, ὃς  
 τις ἂν ἦ, ποτὲ ἀρπασάμενός με, αὐτῇ δέλτῳ θείει φέρων, ἀντὶ τῆς  
 τέως Πυρρίε, ἣ Δρύμανος, ἣ Τιτίκ. Μεγακλῆς, ἣ Μεγάθυρος, ἣ Πρώ- 5  
 ταρχος μίονομασθεῖς, τὰς μέτην κεχηγνότητας ἐκείνης εἰς ἀλλήλους  
 ἀποδύλοντας καταλιπὼν, (b) ἀληθεὺς ἀγοντας τὸ πένθος, οἷος αὐτὸς  
 ὁ Θύνιος ἐκ μυχῆ τῆς σαγῆνης διέφυγεν, ἐκ ὀλίγον τὸ (c) δέλεαρ  
 καλαπιών. Ὁ δὲ ἔμπεσὼν ἀδρόως ἐς ἐμὲ ἀπειρώκαλος, καὶ παχύδερμος  
 ἄνθρωπος, ἔτι τὴν πύδην πεφρικῶς, καὶ εἰ παριῶν ἄλλος μασιζέει τις, 10  
 ὄρεδιον ἐφιστὰς τὸ ἔς, καὶ τὸν μυλῶνα, ὥσπερ τὸ ἀνάκτορον προσκυνῶν,  
 ἢ ἔτι φορητὸς ἐστὶ τοῖς ἐνυγχάνουσιν, ἀλλὰ τὴν τε ἐλευθέρας ὑβρίζει,  
 καὶ τὴν ὀμοδόλως μασιγοῖ, ἀποπειράμενος, εἰ καὶ αὐτῷ τὰ τοιαῦτα  
 ἔξεσιν, ἄχρῃς ἂν ἦ ἐς πορνιδίαν τι ἔμπεσὼν, ἢ ἱπποδροφίας ἐπιθυμή-  
 σας, ἢ κόλαξι παραδὲς ἑαυτὸν ὀμνύουσιν, ἢ εὐμορφότερον μὲν Νιρέως 15  
 εἶναι αὐτὸν, εὐγενέστερον δὲ τῷ Κέρροπ. ἢ Κόδρῳ, συνετώτερον δὲ τῷ  
 Ὀδυσσεῶς, πλεωσιώτερον δὲ συνάμα Κροίτων ἐκκαίδεκα, ἐν ἀκαρεῖ τῷ  
 χρόνῳ ἄθλιος ἐκχέῃ τὰ κατ' ὀλίγον ἐκ πολλῶν ἐπιτορκίων, καὶ ἀρπαγῶν,  
 καὶ πανουργιῶν συνειλεγμένα.

7. ἙΡΜ. Αὐτά περ σχεδὸν φῆς τὰ γιγνόμενα. Ὅποτεν δὲ ἔν 20  
 αὐτόπῃς βαδίζεις, πῶς ἔτι τυφλὸς ὢν εὐρίσκεις τὴν ἰδὸν; Ἡ πῶς  
 διαγινώσκεις, ἐφ' ἧς ἂν σε ὁ Ζεὺς ἀποστείλῃ, κρίνας εἶναι τῷ πλετεῖν  
 ἀξίους; ΠΛΟΥΤ. Οἷσι γὰρ εὐρίσκειν με οὔτινές εἰσι; ἙΡΜ. Μὰ τὸν  
 Δία ἔ πάνυ. Οὐ γὰρ (d) Ἀριστείδην καλαλιπὼν, Ἰππονίκῳ καὶ  
 Καλλίᾳ προσήεις, καὶ πολλοῖς ἄλλοις Ἀθηναίων, ὑδὲ ὀβολοῦ ἀξίοις. 25  
 Πλὴν ἀλλὰ τί πρῶτ' αἰς καταπεμφθεῖς. ΠΛΟΥΤ. Ἄνω καὶ κάτω  
 πλανᾶμαι περιεστῶν. ἄχρῃς ἂν λάβω τινὲς ἔμπεσων. Ὁ δὲ, ὅστις ἂν  
 πρῶτός μοι περιτύχῃ, ἀπαγαγὼν ἔχει. σὲ τὸν (e) Ἑρμῆν, ἐπὶ τῷ  
 παραλόγῳ τῷ κέρδεσ, προσκυνῶν. ἙΡΜ. Οὐκ ἔν ἐξηπάτηται ὁ Ζεὺς,

(a) ἔτι.] Still. That is, continuing to set himself off, though grown old.

(b) ἀληθεὺς.] Their grief is now real; but, before, it was only feigned, for the death of the deceased, by whose will they expected a fortune.

(c) δέλεαρ.] This bait was the presents they sent him, to make him remember them, or leave them all he had, in his will.

(d) Ἀριστείδην.] See his story, in your dictionary,

(e) Ἑρμῆν.] He was reckoned the god of gain.

οιόμενός σε κατὰ τὰ αὐτῷ δοκῶντα πλετίζειν, ὅσως ἂν οἴεται τοῦ πλεττεῖν ἀξίως; ΠΛΟΥΤ. Καὶ μάλα δικαίως, ὦ γὰρ δὲ, ὅς γε τυφλὸν ὄντα εἰδῶς, ἐπεμπεν ἀναζητήσοντα δυσεύρετον ἔτω (α) χρῆμα, καὶ πρὸ πολλῆς ἐκλειποῦς ἐκ τῆς βίης, ὅπερ ἐδ' ὁ Λυγκεὺς ἂν ἐξεύροι  
 5 ῥαδίως, ἀμαυρὸν ἔτω καὶ μικρὸν ὄν. Τοιγαρὲν ἄτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν δὲ πλείων, ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων, ῥᾶον ἐς τὰς τοιαύτας ἐμπίπτω περιῶν, καὶ σαγηνεύομαι πρὸς αὐτῶν. Εἴρω. Εἴτα πῶς, ἐπειδὴν καταλίπης αὐτὰς, ῥαδίως φεύγεις, οὐκ εἰδῶς τὴν ὁδόν; ΠΛΟΥΤ. Ὁξυδερκής τότε πῶς καὶ ἀγρίπυς γίγνομαι  
 10 πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

8. Εἴρω. Ἔτι δὴ μοι καὶ τῆτο ἀποκρίναι πῶς τυφλὸς ὢν, (εἰρήσεται γὰρ) καὶ προσέτι ἀχρὸς, καὶ βαρὺς ἐκ τοῖν σκελοῖν, τοσάυτας ἐρασὰς ἔχοις, ὥς τε πάντας ἀποδλέπειν εἰς σέ, καὶ τυχόντας μὲν εὐδαιμονεῖν οἴεσθαι· εἰ δὲ ἀποτύχοιεν, ἔκ ἀνέχεσθαι ζῶντας; Οἶδα γὰρ τινὰς  
 15 ἔκ ὀλίγων αὐτῶν ἔτω σε δυσέρωτας ὄντας, ὥς τε καὶ εἰς (b) βαθυκῆ-τεα πόντον φέροντες, ἔρριψαν αὐτὰς, καὶ (b) πετρῶν κατ' ἡλιβάτων, ὑπερορᾶσθαι νομίζοντες ὑπὸ σῶ, ὅτι περ ἐδὲ (c) τὴν ἀρχὴν ἐώρας αὐτὰς. Πλὴν ἀλλὰ καὶ σὺ ἂν, εὖ οἶδα, ὅτι ὁμολογήσεις (εἰ τι ξυνίης σεαυτῷ) κορυβαντιᾶν αὐτὰς, ἐρωμένα τοιαῦτα ἐπιμεμενόντας.  
 20 ΠΛΟΥΤ. Οἶε γὰρ τοιαῦτον, οἷός εἰμι, ὀρᾶσθαι αὐτοῖς, χαλὸν, ἢ τυφλόν, ἢ ὅσα ἄλλὰ μοι πρόσσειν; Εἴρω. Ἀλλὰ πῶς, ὦ Πλάττε, εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσὶ; ΠΛΟΥΤ. Οὐ τυφλοὶ, ὦ ἄριστ', ἀλλ' ἢ ἀγνοια καὶ ἡ ἀπάτη· αἵ περ νῦν κατέχουσιν τὰ πάντα, ἐπισκιάζουσιν αὐτὰς. Ἔτι δὲ καὶ αὐτὸς, ὥς μὴ παντάπασιν ἄμορφος εἶην, πρὸ-  
 25 σωπεῖον περιθέμενον ἐρασμιώτατον, διάχρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδύς, ἐντυγχάνω αὐτοῖς. Οἱ δὲ αὐτοπρόσωπον οἰόμενοι ἐρῶν τὸ κάλλος, ἐρᾶσι καὶ ἀπόλλυνται μὴ ἐντυγχάνοντες. Ὡς εἰ γέ τις αὐτοῖς ὅλον ἀπογυμνώσας, ἐπέδειξέ με, δῆλον ὥς κατεγίνωσκον ἂν αὐτῶν, ἀμβλυώτιονες τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνεράςων καὶ  
 30 ἀμόρφων σαγμάτων. Εἴρω. Τί ἔν, ὅτι ἐν αὐτῷ ἤδη τῷ πλεττεῖν

(α) χρῆμα.] A good man.

(b) βαθυκῆτεα πόντον — et πετρῶν κατ' ἡλιβάτων.] These are poetical expressions, taken out of the following distich of Theognis. *Faber*.

Ἦν (Πενίαν. scil.) δὴ καὶ φεύγοντα καὶ εἰς βαθυκῆτεα πόντον

ῥίπτειν, καὶ πετρῶν, Κυρνέ, κατ' ἡλιβάτων.

See the same, in Plut. *περὶ Στωιν*, ἐναντ.

(c) τὴν ἀρχὴν.] Put adverbially, and signifies “à principio,” or, “ante omnia. *Steph*h,

γενόμενοι, καὶ τὸ προσωπεῖον αὐτὸ περιδρέμενοι, ἔτι ἐξαπατῶνται; Καὶ ἢν τις ἀφαιρῇται αὐτὲς, θᾶπτον ἂν τὴν κεφαλὴν ἢ τὸ προσωπεῖον (α) πρῶοιντο. Οὐ γὰρ δὲ καὶ τότε ἀγνοεῖν εἰκὸς αὐτὲς ὡς ἐπίχρεις, ἢ εὐμορφία ἐστίν, ἐνδοθεν τὰ πάντα ὀρῶντας ΠΛΟΥΤ. Οὐκ ὀλίγα, ὦ Ἑρμῆ, καὶ πρὸς τῆτό μοι συναγωνίζεται. ἙΡΜ. 5 Τὰ ποῖα; ΠΛΟΥΤ. Ἐπειδὴν τις ἐνυχῶν τὸ πρῶτον ἀναπειλάσας τὴν θύραν εἰσδέχεταιί με, συμπαρειτέρχεται μετ' ἐμὲ λαθὼν ὁ τύφος, καὶ ἡ ἀνοία, καὶ ἡ μεγαλυχία καὶ ἡ μαλακία, καὶ ὕβρις, καὶ ἀπάτη, καὶ ἄλλα ἅττα μυρία. Ὑπὸ δὲ τῶν ἀπάντων καταληφθεὶς τὴν ψυχὴν, θαυμάζει τε τὰ ἐ θαυμαστά, καὶ ὀρέγεται τῶν φευκλῶν, (b) καὶ μετὰ 10 τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθόντων κακῶν (b) τέθηπε, δορυφορούμενον ὑπ' αὐτῶν καὶ πάντα πρότερον πάθει ἂν, ἢ ἐμὲ πρόσθαι ὑπομείνειεν ἂν.

9. ἙΡΜ. Ὡς δὲ λείψῃ εἰ, ὦ Πλῆτε, καὶ ὀλισθηρὸς, καὶ δυσκάθικτος, καὶ διαφρευκτικὸς, ἐδεμίαν ἀντιλαβὴν παρεχόμενος βεβαίαν 15 ἀλλ' ὥσπερ ἐγχείλεις, ἢ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύεις, ἐκ οἷδα ὅπως; Ἡ πενία ἔμπανιν ἐξώδης τε, καὶ εὐλαβῆς, καὶ μυρία τὰ ἀγκιστρα ἐκπεφυκότα ἐξ ἅπαντος τῆ σώματος ἔχουσα, ὡς πωλησιάζουσας εὐθὺς ἔχουσθαι, καὶ μὴ ἔχειν ῥαδίως ἀπολυθῆναι.—Ἀλλὰ μεταξὺ ἥδη φλυαρῶντας ἡμᾶς παῖγμα ἐ μικρὸν δέλαθε. ΠΛΟΥΤ. 20 Τὸ ποῖον; ἙΡΜ. Ὅτι τὸν θησαυρὸν ἐκ ἐπηγαγόμεθα, ἔπερ ἴδεις μάλιστα. ΠΛΟΥΤ. Θάρρει τέττα γε ἔνεκα ἐν τῇ γῇ αὐτὸν καταλειπὼν (c) ἀνέρχομαι παρ' ὑμᾶς, ἐπισκήψας ἐνδον μένειν ἐπικλεισμένον τὴν θύραν, ἀνοίγειν δὲ μηδενί, ἢν μὴ ἐμὲ ἀκῶσθαι βοήσαντος. ἙΡΜ. Οὐκ ἔν ἐπιθαίνωμεν ἥδη τῆς Ἀττικῆς. Καὶ μοι ἔπερ ἐχόμε- 25 νος τῆς χλαμύδος ἄχρεις ἂν πρὸς τὴν ἐσχατιὰν ἀφικωμαι. ΠΛΟΥΤ. Εὖ ποιεῖς, ὦ Ἑρμῆ, χειραγωγῶν, ἐπεὶ ἦν γε ἀπολίπης με, (d) Ὑπερ-

(a) πρῶοιντο.] The third person plural of the second aorist of the middle voice, from *προίημι*, “projicio,” *poëticè pro prōointo*. The second aorist, from *προίημι*, is *πρῶον*; thence is the second aorist of the middle voice, *πρῶοισον*; imperat. *πρῶοισο*; optat. *πρῶοίμεν*, whose third person plural is *πρῶοίντο*, not to be found in lexicons.

(b) καὶ μετὰ τέθηπε.] Translated, “et me stupet;” in which, *me* is the accusative case. So Virgil:

“Pars stupet innuptæ donum exitiale Minervæ.”

In which sense *stupreo* signifies, to admire-to astonishment.”

(c) ἀνέρχομαι.] The MS. hath *αἰ* before ἀνέρχομαι. *Faber*.

(d) Ὑπερβόλα ἢ Κλέωνι.] Some scoundrels. See Aristoph. in *Pace*. *Faber*.

βίῳ τάχα ἢ Κλέωνι ἐμπεσεῖμαι περινοσῶν. Ἀλλὰ τίς ὁ ψόφος  
 ἕως ἐστὶ, κατὰπερ σιδήρεα πρὸς λίθον; ἙΡΜ. Ὁ Τίμων ἔτσι  
 σκώπτει πλεσιόν, ὀρεινὸν καὶ ὑπόλιθον γήδιον.—Παπαί· καὶ ἡ Πενία  
 πᾶρεσι, καὶ ὁ Πόντος ἐκείνος καὶ ἡ Καρτερία, καὶ ἡ Σοφία καὶ ἡ Ἀνδρεία,  
 5 καὶ ὁ τοιοῦτος ὄχλος τῶν ὑπὸ τῷ Λιμῷ τατιομένων ἀπάντων, πολὺ  
 αμείνους τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τί ἔν ἐκ ἀπαλλαττόμεθα,  
 ὦ Ἑρμῆ, τὴν ταχίστην, Οὐ γὰρ ἂν τι ἡμεῖς δράσαιμεν ἀξιόλογον  
 πρὸς ἄνδρα ὑπὸ τηλικύτῃ στρατοπέδῳ περιεσχημένον. ἙΡΜ. Ἀλ-  
 λως ἔδοξε τῷ Διὶ. Μὴ ἀποδειλιῶμεν ἔν.

10 10. ΠΕΝΙΑ. Ποῖ τῆτον ἀπάγεις, ὦ Ἀργειφόντα, χειραγω-  
 γῶν; ἙΡΜ. Ἐπὶ τετονὶ τὸν Τίμονα ἐπέμφθημεν ὑπὸ τῷ Διὶ.  
 ΠΕΝ. Νῦν ὁ Πλῆτος ἐπὶ Τίμονα, ὅποτε αὐτὸν ἐγὼ κακῶς ἔχοντα  
 ὑπὸ τῆς τρυφῆς παραλαβῶσα, τῆσισι παραδῶσα, τῇ Σοφίᾳ καὶ τῷ  
 Πόντῳ, γενναῖον ἄνδρα καὶ πολλῇ ἀξίον ἀπέδειξα; Οὕτως ἄρα εὐκα-  
 15 ταφρόνητῳ ὑμῖν ἡ Πενία δοκῶ, καὶ εὐαδίκητῳ, ὥστ' ὁ μόνον κλῆμα  
 εἶχον, ἀφαιρεῖσθε με, ἀκριβοῶς πρὸς ἀρετὴν ἐξεργασμένον, ἵν' αὖθις ὁ  
 Πλῆτῳ παραλαβὼν αὐτὸν ὕψρει καὶ Τύφῳ ἐγχειρίσας, (ὅμοιον τῷ  
 πάλαι) μαλθακόν, καὶ ἀγενῆ, καὶ ἀνόητον ἀποφήνας, ἀποδῶ πάλιν  
 ἐμοὶ (α) ῥάκος ἤδη γεγενημένον; ἙΡΜ. Ἐδοξε ταῦτα, ὦ Πενία,  
 20 τῷ Διὶ. ΠΕΝ. Ἀπέρχομαι.—Καὶ ὑμεῖς δέ, ὦ Πόνε, καὶ Σοφία,  
 καὶ οἱ λοιποὶ, ἀκολουθεῖτε μοι. Οὗτος δὲ τάχα εἴσεται, οἶάν με ἔσαν  
 ἀπολίψει, ἀγαθὴν συνεργόν, καὶ διδάσκαλον τῶν ἀρίστων, ἢ συνῶν,  
 ὑγιεινὸς μὲν τὸ σῶμα, ἐρῶμένῳ δὲ τὴν γνώμην διετέλεισεν, ἀνδρὸς  
 βίον ζῶν, καὶ (b) πρὸς αὐτὸν ἀποδλέπων, τὰ δὲ περὶ τὰ καὶ πολλὰ  
 25 ταῦτα, ὥσπερ ἐσιν, ἀλλότρια ὑπολαμβάνων. ἙΡΜ. Ἀπέρχομαι·  
 ἡμεῖς δὲ προσίωμεν αὐτῷ.

11 Τίνες ἐστέ, ὦ κατάρατοι; Ἡ τι βελλόμενοι δεῦρο ἵκετε, ἄνδρα  
 ἐργάτην καὶ μισθοφόρον ἐνοχλήσοντες; Ἀλλ' ἐ χαίροντες ἀπιτε  
 μικροὶ πάντες ὅντες· ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βιάλλων τοῖς  
 30 βώλοισι καὶ τοῖς λίθοις συντρίψω. ἙΡΜ. Μηδαμῶς, ὦ Τίμων, μὴ  
 βάλης· ἐ γὰρ ἄνθρωπος ὢντας βαλεῖς. Ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι,  
 ἔτῳ δὲ ὁ Πλῆτῳ. Ἐπειμψε δὲ ὁ Ζεὺς, ἐπακχέσας τῶν εὐχῶν.  
 Ὡσεὶ ἀγαθὴ τύχη, δέχου τὸν ὄλβον, ἀποσᾶς τῶν πόνων. ΤΙΜ. Καὶ  
 ἡμεῖς οἰμώξουσθε ἤδη, καίτοι Θεοὶ ὄντες, ὡς φατέ. Πάντας γὰρ

(a) ῥάκος.] A metaphor, from one who borrows a new coat, and returns it quite worn. *Faber*.

(b) πρὸς αὐτὸν ἀποδλέπων.] "Looking toward himself." That is, seeking his happiness in nothing but himself.

—Nec te quæsieris extra.

*Persius*.



ἥμα καὶ Θεὸς καὶ ἀνθρώπος μισῶ. Τῷτονί δὲ τὸν τυφλὸν, ὅστις ἂν  
 ἦ, καὶ ἐπιτρέψειν μοι δοκῶ τῇ οὐκέλλῃ. ΠΛΟΥΤ. Ἀπίωμεν, ὦ  
 Ἑρμῇ, πρὸς τῷ Διὶ, (μελαγχολᾷν γὰρ ὁ ἀνθρώπου ἔμετρίως μοι  
 δοκεῖ), μή τι κακὸν ἀπέλθω πρὸς λαβάν. ἙΡΜ. (a) Μηδὲν σκαῖον,  
 ὦ Τίμων· ἀλλὰ τὸ πᾶν τῷτο ἄγριον καὶ τραχὺ καταβαλὼν, πρὸς 5  
 τείνας τὰ χεῖρε, λάμβανε τὴν ἀγαθὴν τυχὴν, καὶ πλάττει πάλιν, καὶ  
 ἴσθι Ἀθηναίων (b) τὰ πρῶτα, καὶ ὑπερόρα τῶν ἀχαρίστων ἐκείνων,  
 μόνος αὐτὸς εὐδαιμονοῦν. ΤΙΜ. Οὐδὲν ὑμῶν δέομαι· μή ἐνοχλεῖτέ  
 μοι· ἱκανὸς ἐμοὶ πλεῖστον ἢ δίκελλα· τὰ δ' ἄλλα εὐδαιμονόστατός εἰμι,  
 μηδενὸς μοι πλεσιάζοντος. ἙΡΜ. Οὕτως, ὦ τῶν, ἀπάνθρωπον; 10

Τὸν δὲ Φέρω Διὶ μῦθον ἀπηνέα τε, κρατερόν τε;

Καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναι σε, τοσαῦτα ὑπ' αὐτῶν δεινὰ  
 πεπονθότα, μισόθεον δὲ μηδαμῶς, ὅτως ἐπιμελεμένον σὲ τῶν Θεῶν.

ΤΙΜ. Ἀλλὰ σοὶ μὲν, ἔ· Ἑρμῇ, καὶ τῷ Διὶ πλείη χάρις τῆς ἐπιμε-  
 λείας, τῷτονί δὲ τὸν Πλεῖστον ἐκ ἂν λάβοιμι. ἙΡΜ. Τί δὴ; ΤΙΜ. 15

Ὅτι καὶ πάλαι μυρίων κακῶν μοι αἰτίος ἔτος κατέστη, κόλαξί τε  
 παραδῆς, καὶ ἐπιβέβας ἐπαγαγὼν, καὶ μῖτος ἐπεγείρας, καὶ ἡδυνάθειαι  
 διαφθείρας, καὶ ἐπίφθονον ἀποφήνας, τέλος δὲ, ἄφρον καὶ ἀλιπῶν, ὅτως  
 ἀπίσως, καὶ προδοτικῶς. Ἡ βελτίστη δὲ Πενία πόνους με τοῖς ἀνδρικω-  
 τάτοις καταγυμνάσασα, καὶ (c) μετ' ἀληθείας καὶ παρρησίας πρὸς 20  
 μιλῶσα, τὰ τε ἀναγκαῖα κέρνοντι παρεῖχε, καὶ (d) τῶν πολλῶν

(a) Μηδὲν σκαῖον.] “Nihil sinistrum;” that is (as we are  
 wont to say in English), “Nothing unlucky,” i. e. “rashly  
 “violent,” good Timon.

(b) τὰ πρῶτα.] “Interdum verò dicitur aliquis esse τὰ  
 “πρῶτα, i. e. *princeps*.” Steph.

(c) μετ' ἀληθείας καὶ παρρησίας.] “With truth and freedom.”  
 That is, like a friend, who speaks nothing but truth, and that  
 with full freedom; and is, therefore, void of falsehood and  
 flattery.

(d) τῶν πολλῶν ἐκείνων.] I have followed Erasmus, in ren-  
 dering πολλῶν, “vulgaria;” as I have also done, in render-  
 ing πολλὰ, page 146, line 32. But Faber says, that Eras-  
 mus is mistaken: that, indeed, οἱ πολλοὶ frequently signifies  
 “vulgus,” but that the usage of the Greek tongue will not  
 allow τὰ πολλὰ to signify “vulgaria.” And he, therefore,  
 renders πολλῶν ἐκείνων, here, “tot illa.” I think he is in  
 the right; for I could not, after much enquiry, find that  
 πολλὰ ever signified “vulgaria.”

ἐκείνων καταφρονεῖν ἐπαίδευεν, ἐξ αὐτῶ ἐμὴ τὰς ἐλπίδας ἀπαρτήσασθαι  
 μοι τῆ βίης, καὶ δείξασθαι ὅτις ἦν ὁ πλεῖστον ὁ ἐμὸς, ὃν ἔτε κόλαξι  
 θαυπέυαν, ἔτε συκοφάντης φοβῶν, καὶ δῆμον παροξυνθεὶς, καὶ ἐκκλη-  
 σιαστὴς ψηφορορήσας, καὶ τυραννίδι ἐπιβλεύσας, ἀφελίσθαι δύναται  
 5 ἄν. Ἐρρωμένον τοιγαροῦν ὑπὸ τῶν πόνων, τετονὶ τὸν ἀγρὸν φιλοπό-  
 νως ἐπεργαζόμενον, ἐδὲν ὀρῶν τῶν ἐν ἄσει κακῶν, ἱκανὰ καὶ διαρκῆ  
 ἔχω τὰ ἀλφίτα παρὰ τῆς δικέλλης. Ὡς παλίνδρομον ἀπιδί, ὦ  
 Ἐρμῆ, τὸν Πλεῖστον ἀπαγαγὼν τῷ Διὶ. Ἐμοὶ δὲ τῷτο ἱκανὸν ἦν  
 πάντας ἀνθρώπους (a) ἥδηδὸν οἰμώζειν ποιῆσαι. ΕΡΜ. Μηδαμῶς,

(a) ἥδηδὸν.] Stephanus says that ἥδηδὸν is taken in the same  
 manner as “viritim,” in Latin; that is, that it signifies καθ’  
 ἑξῶντας (as is said καθ’ ἀνδρας) “per totam pubem,” or,  
 “complectendo totam pubem,” and, then, he quotes these  
 words of Herodotus: Συδάρεις γὰρ ἀλγῆς Μιλήσιοι πάντες  
 ἥδηδὸν ἀπαιείραντο τὰς κεφαλὰς. Now, as, καθ’ ἀνδρας signifies  
 “viritim,” or, “per singulos viros,” καθ’ ἑξῶντας, too, being  
 a parallel expression, must, strictly, signify “per singulos  
 “puberes, sive pubescentes.” And, as καθ’ ἑξῶντας, thus  
 taken, is laid down as strictly explanative of ἥδηδὸν, therefore,  
 ἥδηδὸν, too, must signify “per singulos puberes.” But yet,  
 after all, this cannot be either Herodotus’s, or Lucian’s  
 meaning: for how could “all the Milesians” cut off their  
 hair, youth by youth, as if they had all been nothing but  
 youths? Or, how, in this place, could “all men” bewail,  
 youth by youth, as if mankind consisted of nothing but  
 striplings? Hence, it is evident that, though ἥδηδὸν, strictly  
 and properly, signifies “per singulos pubescentes,” yet it  
 must, both in that place of Herodotus, and in this of Lucian,  
 be understood in an extensive sense, as if one sort of age  
 were put for every age, in general, and, therefore, must sig-  
 nify “uniuscujusque ætatis.” At least, Timon could not,  
 possibly, mean less, no more than “all the Milesians could  
 be shorn, “youth by youth.”

Stephanus, indeed, says (but without insisting much upon  
 it) that ἥδηδὸν is taken in the same manner as the adverb  
 πανδημεῖ, which signifies “universum populum complecten-  
 “do,” or “in universum.”—I know no reason why Erasmus  
 “should render it, ab ineunte ætate.”

ᾧ γὰρ, ἔ γὰρ πάντες εἰσὶν (a) ἐπιτήδαιοι πρὸς οἰμώγην, ἀλλ' ἔα τὰ ὀργίλα ταῦτα. καὶ μειρακιώδη, καὶ τὸν Πλάστον παρὰ λάβε· (b) ἔτε ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τῷ Διός.

12. ΠΛΟΥΤ. Ἐλπει, ᾧ Τίμων, δικαιολογήσομαι πρὸς σε, ἢ χαλεπαίνεις μοι λέγοντι; TIM. Λέγε, μὴ μακρὰ μέντοι, μηδὲ 5 μετὰ προσιμίῳν, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες; ἀνέξομαι γὰρ σε ὀλίγα λέγοντα, διὰ τὸν Ἑρμῆν τρυφόνι. ΠΛΟΥΤ. Ἐχρῆν μέντοι ἴσως (c) καὶ μακρὰ εἰπεῖν, ἔγω πολλὰ ὑπὸ σε κατηγορηθέντα· ὅμως δὲ ὅρα, εἴ τι σε, ὡς Φῆς, ἡδίκηκα, ὅς τῶν μὲν ἡδίστων ἀπάντων αἰτίος σοι κατέστη, καὶ τιμῆς, καὶ προεδρίας, καὶ σεφάνων, καὶ τῆς ἄλλης τρυφῆς· 1 Περιβλεπὸς δέ τοι καὶ αἰδιδίμος δι' ἐμὲ ἦσθα, καὶ περισπῶδαςος. Εἰ δέ τι χαλεπὸν ἐκ τῶν κολάκων ἔπεισθας, ἀναίτιος ἐγὼ σοι· μᾶλλον δὲ αὐτὸς ἡδίκημαι τῷτο ὑπὸ σε, διότι με ἔτως ἀτίμως (d) ὑπέβαλλες ἀνδράσι καταρχτοῖς, ἐπαινήσσι, καὶ καταγοητεύσσι, καὶ πάντα τρόπον ἐπισκλύσσί μοι. Καὶ τό γε τελευταῖον ἔφησθα, ὡς προδιδωκά σε· 15 τὴν ἀντίον δὲ αὐτὸς ἐγκαλέσαιμί σοι πάντα τρόπον. ἀπειλασθεῖς ὑπὸ σῷ, καὶ ἐπὶ κεφαλὴν ἐξωσθεῖς τῆς οἰκίας. Τοιγαρὲν ἀντὶ μαλακῆς χλαμύδος, ταύτην τὴν διφθέραν (e) ἡ τιμιωτάτη σοι Πενία περιτίθεικεν. Ὡς μάρτυς ὁ Ἑρμῆς ἔτοσί, πῶς ἰκέτευον τὸν Δία (f) μὴδ' ἦκειν παρὰ σε, ἔγω δυσμενῶς μοι προσενηνεγμένον. EPM. 20 Ἀλλὰ νῦν ὀρᾷς, ᾧ Πλάστῃ οἷον ἡδὴ γεγέννηται; Ὡς παρὰ τῶν ζυνδιατρίβει αὐτῷ. Καὶ σὺ μὲν σκάπτε, ὡς ἔχεις. Σὺ δὲ τὸν θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακέσεται γὰρ ἐμδοήσαντί σοι.

13. TIM. Πείθειόν, ᾧ Ἑρμῇ, καὶ αὐτῷς πλεστητέον. Τί γὰρ ἂν καὶ πάθοι τις, ὅποταν οἱ Θεοὶ βιάζονται; Πλὴν ὅρα γε, εἰς οἷά με πρᾶγ- 25 ματα ἐμβαλεῖς τὸν κακοδαίμονα, ὅς ἄχρι νῦν εὐδαιμονέστατα διάγων, χρυσὸν ἄφρων τοσούτον λήψομαι, (g) ἔδην ἀδικήσας, καὶ τοσαύτας φροντίδας ἀναδέχομαι. EPM. Ὑπέστηθι, ᾧ Τίμων, δι' ἐμὲ, καὶ εἰ

(a) ἐπιτήδαιοι.] *Idonei*, or, *habiles*; by which is here meant, naturally fitted or disposed.

(b) ἔτε ἀπόβλητά.

Οὐ τοι ἀπόβλητ' ἐστὶ Θεῶν ἐρικυδία δῶρα.

*Hom.*

(c) καὶ μακρὰ.] Timon's word repeated.

(d) ὑπέβαλλες.] A metaphor, from prostituting young women. *Faber.*

(e) ἡ τιμιωτάτη Πενία.] The right honourable Mrs. Poverty.

(f) μὴδ'.] The MS. hath it better *μήκειδ'*. *Faber.*

(g) ἔδην ἀδικήσας.] That is, having done nothing to deserve this curse, of being again enriched.

χαλεπὸν τῆτο, καὶ ἐκ οἷσόν ἐστιν, ὅπως οἱ κόλακες ἐκείνοι διαρρήχῃσιν  
 ὑπὸ τῆ φθόνης· ἐγὼ δὲ (a) ὑπερ τὴν Αἴτην, ἐς τὸν ἕρανὸν ἀναπτήσο-  
 μαι. ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ· τεκμαίρομαι γὰρ τῇ  
 εἰρεσίᾳ τῶν ποτερῶν. Σὺ δὲ αὐτῆ περιμένε· ἀναπέμψω γὰρ σοι τὸν  
 5 Δησαυρὸν ἀπελθὼν· μᾶλλον δὲ παῖε. Σέ φημι, Δηταυρὲ χρυσῶ,  
 ὑπάκουσον Τίμωνι τέττα, καὶ πάρασθε σεαυτὸν ἀνελέσθαι. Σκαπτέ,  
 ὦ Τίμων, (b) βαθείας καταφέρων, ἐγὼ δὲ ὑμῖν (c) ὑποσῆσομαι.  
 14. TIM. Ἄγε δὴ, ὦ δίκηλλα· νῦν μοι ἐτίρῃσον σεαυτὴν, καὶ  
 μὴ κάμεις ἐκ τῆ βάθους τὸν Δησαυρὸν ἐς τῶν φανῆς παρακαλεμένη —  
 10 Ω Ζεῦ τεράσιε, καὶ Φίλοι (d) Κορύσαντες, καὶ Ἐρμῇ χειρῶε, πόθεις

(a) ὑπερ τὴν Αἴτην.] He returns to Heaven, by the way of  
 Aetna, because Jupiter had ordered him to bring up the  
*Cyclopes* from thence, to mend his thunderbolts. See above,  
 paragraph five, at the end.

(b) βαθείας καταφέρων.] Erasmus has rendered βαθείας,  
 “altius,” I know not why; nor do I know any such adverb  
 as βαθείας; βαθίως being the only immediate one from  
 βαθύς. I must own, I know not what sort of a word βαθείας  
 is; and, therefore, cannot help thinking that Lucian wrote  
 it βαθίως.—Καταφέρων is, here, the same as κάτω φέρων,  
 “deorsum impingens; as appears, from Stephanus’s account  
 of the verb καταφέρω.

(c) ὑποσῆσομαι.] Thomas Magister (according to Stephanus)  
 takes ὑποσῆσομαι, in this place, to be the same as ὑποχωρήσω,  
 signifying, “clam-discedam.” But, I think, he should, at  
 the same time, have shown us how the dative ὑμῖν can signify,  
 “a vobis.”—He, otherwise, interprets the verb ὑφίσταμαι, by  
 χρυφίως ἵσταμαι, which would make tolerable sense, here, by  
 Plutus’s saying, “I will stand by you, so as to be invisible;”  
 I say, this would be tolerable sense, did not Plutus tell Timon,  
 in the word ἀπελθὼν, just above, that he would go off; which  
 he could not well do, and stand privately by, at the same time.  
 for these reasons I cannot but conclude that Lucian wrote it  
 ὑμῶν ἀποσῆσομαι, “a vobis digrediar,” agreeably to ἀπελθὼν,  
 above. And thus doth the other translation, by Erasmus,  
 render it; so that, most probably, Erasmus found the text,  
 ὑμῶν ἀποσῆσομαι.

(d) Κορύσαντες.] These priests of Rhea were enthusiasts,  
 who, at their solemnities, danced in armour, and, with the

χρυσίον τοῦτον; Ἦπε ὄναρ ταῦτά ἐσι; Δέδια γῶν, μὴ ἄνθρακας  
 εἶρω ἀνεγρόμενος. Ἀλλὰ μὴν χρυσίον ἐσιν ἐπίσημον, ὑπέρυθρον,  
 βαρὺ, καὶ τὴν πρόσοψιν (a) ὑπερήδισον. Ὡ χρυσὲ, δεξιῶμα κάλλισον  
 βροτοῖς. “ (b) Αἰθόμενον γὰρ πῦρ ἅτε διαπρέπεις καὶ νύκτωρ” καὶ  
 μετ’ ἡμέραν. Ἐλθὲ, ὦ φίλτατε, καὶ ἐρασμιώτατε. Νῦν πειθομαι 5  
 γὰρ καὶ Δία ποτὲ γενέσθαι (c) χρυσόν. Τίς γὰρ ἐκ ἂν παρθένος  
 ἀναπεπλεγμένοις τοῖς κολποῖς ὑποδέχαιτο ἔτω καλὸν ἐρασὴν διὰ τῆς  
 τέγῃς καταρρίοντα; Ὡ Μίδα, καὶ Κροῖσι, καὶ τὰ ἐν Δελφοῖς ἀναθή-  
 ματα, ὡς ἐδὲν ἄρα ἦτι πρὸς Τίμωνα, καὶ τὸν Τίμωνος πλέτον· ὦ γὰρ  
 ἐδὲ βασιλεὺς ὁ Περσῶν ἴσθι. Ὡ δίκειλλα, καὶ φιλότατε διφθέρα, 10  
 ὑμᾶς μὲν τῷ (d) Πανὶ τέττα ἀναθεῖναι καλόν. Αὐτὸς δὲ ἤδη ὡᾶσαν  
 πριάμενος τὴν ἐσχατιάν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ

mixed uproar of piping, drumming, and shouting, raised a great astonishment in the minds of the spectators. *Steph.* Perhaps, then, it was usual with such persons, upon any extraordinary surprise, to cry out, ὦ Κορύβαντες; and that thence it became a common exclamation, in the mouths of such as were struck with any sudden astonishment.

(a) ὑπερήδισον.] When Mr. Locke was reckoning up the qualities of gold, such as fusible, malleable, ductile, &c. he forgot this of ὑπερήδισον; which omission a tolerable miser would never pardon.

(b) Αἰθόμενον, &c.] These words are taken from the first Ode of Pindar, which begins thus:

Ἀριστον μὲν ὕδωρ· ὁ δὲ  
 Χρυσὸς, αἰθόμενον πῦρ  
 Ἄτε διαπρέπει νυ-  
 κτὶ, μεγάνορος ἔξοχα πλέττω.

In the version thus:

*Optima quidem est aqua; sed  
 Aurum, ardens ignis  
 Velut, excellit no-  
 ctu superbiſſimas supra divitias.*

(c) χρυσόν.] As when he courted Danaë.

(d) Πανὶ τέττα.] “To Pan here.” It is supposed that some temple, or statue, of Pan stood near him, to which rural deity he offers up his rustic implements.

μόνον ἔμοι ἱκανὸν ἐνδiciaτᾶσθαι, τὸν αὐτὸν (a) καὶ τάφον ἀποθανόντων  
 ἔξειν μοι δοκῶ.—Δεδόχθαι δὲ ταῦτα, καὶ νενομοθετήσθαι πρὸς τὸν  
 ἐπίλοιπον βίον, ἀμειβία πρὸς ἀπαντίας, καὶ ἀγνωσία, καὶ ὑπεροψία.  
 Φίλος δὲ, ἢ ξένος, ἢ ἑταῖρος, ἢ (b) ἐλεῖ βαμὸς, ὕθλος πολὺς· καὶ  
 5 τὸ οἰκτεῖραι δακρύοντα, ἢ ἐτικκρῆσαι δεομένα, παρανομία, καὶ κατὰ-  
 λυσις τῶν ἐθῶν. Μονήρης δὲ ἡ δίαίτα, καθάπερ τοῖς λύκοις, καὶ φίλος  
 εἰς Τίμων· οἱ δὲ ἄλλοι πάντες, ἐχθροὶ, καὶ ἐπίσχυλοι, καὶ τὸ προσομιλῆ-  
 σαί τινι αὐτῶν, μίσημα. Καὶ εἰ τίνα ἴδω μόνον, ἀποφρᾶς ἡ ἡμέρα.  
 Καὶ ὅλως ἀνδριάντων λιθίνων, ἢ χαλκῶν μηδὲν ἡμῖν διαφερέτωσαν,  
 10 καὶ (c) μήτε κήρυκα δεχόμεθα παρ' αὐτῶν, μήτε σπονδὰς σπενδώ-  
 μεθα, (d) ἢ ἐρημία δὲ ὅρου ἔσω πρὸς αὐτούς. Φυλῆται δὲ, καὶ  
 φράτορες, καὶ δημόται, καὶ ἡ πατρις αὐτῇ, ψυχρὰ, καὶ ἀνωφελὴ ὀνόμαϊα,  
 καὶ ἀνοήτων ἀνδρῶν φιλοτιμήματα. Πλετεῖται δὲ Τίμων μόνος, καὶ  
 15 ὑπεροράτω ἀπάντων, καὶ τρυφάτω μόνος καθ' ἑαυτὸν, κολακείας καὶ  
 ἐπαίνων φορτικῶν ἀπηλλαγμένος. Καὶ θεοῖς θυέτω, καὶ (e) εὐωχεῖται,  
 μόνος ἑαυτῷ γείτων καὶ ὁμορος, ἐκείων (f) τῶν ἄλλων. Καὶ ἅπασι  
 ἐκυλὸν δεξιώσασθαι δεδόχθαι, ἢν δὲρ ἀποθανεῖν, ἢ αὐτῷ (g) σέφανον

(a) καὶ τάφον.] “As a sepulchre also;” that is, “as well as  
 “he, before, had it for a house.”

(b) ἐλεῖ βαμὸς.] Altars, among the heathen, were places  
 of protection to such as fled to them.

— *Hæc Ara tuebitur omnes.*

Virg.

(c) μήτε κήρυκα, &c.] The meaning is, that he will remain  
 in a constant state of war, with mankind: for peace was  
 usually made, among the Grecians, by sending the κήρυκες,  
 or heralds, to propose it, and by making libations to the  
 Gods, that they might ratify it. See II. iii.

(d) ἢ ἐρημία.] He would have a whole desert between him  
 and mankind; so that the bounds should not be any thing so  
 thin as a wall, an hedge, or the like.

(e) εὐωχεῖται.] Lege εὐωχεῖσθαι. Nam εὐωχία significat  
 “aliquem convivio accipere,” εὐωχεῖσθαι autem, “epulari.”  
 Error turpissimus. *Faber.*

(f) τῶν ἄλλων.] I cannot account for this genitive case.  
*Faber* is also at a loss about it, but conjectures that ἐκείων  
 τῶν ἄλλων should be ἕκας ὧν τῶν ἄλλων; which may be true.

(g) σέφανον ἐπενεγκεῖν.] Among the Grecians, crowns of  
 laurel, palm, parsley, and, upon some occasions, of gold,  
 were the rewards of such as conquered at the games, or  
 served their country, in peace, or war. *Potter.*

ἵπενεγκεῖν· καὶ ὄνομα μὲν ἔσω ὁ ΜΙΣΑΝΘΡΩΠΟΣ ἦδισον. Τῶ  
 τρόπῳ δὲ γνωρίσματα, δυσκολία, καὶ τραχύτης, καὶ σκαιότης, καὶ ὀργή,  
 καὶ ἀπάνδραπία. Εἰ δὲ τινα ἴδοιμι ἐν πυρὶ διαφθειρόμενον, καὶ σθεν-  
 νύναι ἱκετεύοντα, πῶτῃ καὶ ἐλαίῳ κατασθενύναι. Καὶ ἦν τινα τῶ  
 χειμῶντος ὁ ποταμὸς παραφέρει, ὁ δὲ, τὰς χεῖρας ὀρέγων, ἀνίλαβέ- 5  
 σθαι δέηται, ὠθεῖν καὶ τῆτον ἐπὶ κεφαλὴν (α) πίπτοντα, ὥς μηδὲ  
 ἀνακύβαι δυνηθεῖν· ἔτω γὰρ ἂν τὴν ἴσιν ἀπολάβοιεν.—(b) Εἰσηγή-

Perhaps, then, Timon here intimates, that he will execute some signal actions, which shall deserve a crown, but, that he will present himself with one.

Or, as he here talks of his death, he, perhaps, more probably, means that crown which was wont to be offered to the deceased, and with which their *σήλαι*, or sepulchral pillars, were hung; as we learn from the dialogue of Charon, where it is said, καὶ σφάνουσι τὰς λίθους.

If this be, as I am strongly persuaded it is, the sense here, observe how Timon will do impossibilities, out of spite to mankind. He will crown his own sepulchre, after he is dead, rather than have it done by any human creature.

The following was Timon's epitaph, written by himself:

Ἐνθάδ' ἀπορρήξας, ψυχὴν βαρυδαίμονα κεῖμαι.

Τὸνομα δ' ἔπύσοισθε, κακοὶ δὲ κακῶς ἀπόλοισθε. *Faber.*

(a) πίπτοντα.] *Faber* has it, βαπίζοντα. I think he justly finds fault with πίπτοντα, because the man in the water cannot well be said "to fall." But, is not βαπίζοντα applied to the same man (as he has it) still worse, being an active participle? For, surely the man cannot be supposed "to sink himself" into the water. It might, however, make sense, if referred to *με*, which is understood, before ὠθεῖν; so that Timon might be the person understood to be βαπτίζοντα, "sinking the other," into the water.

(b) Εἰσηγήσατο.] This verb, strictly, signifies, "proposuit," or, "autor introduxit:" but I have rendered it, "rogavit," in the translation, because that was the Roman expression for proposing a law to be passed. The Romans termed the proposing a law to the people, "rogare," because he who proposed it to them, did it, by asking these questions, "Velitisne, or, Jubeatisne, Quirites?"

σατο τὸν νόμον Τίμων (a) Ἐχεκρατίδης Κολυτίδης.—(b) Ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός· εἶεν. Ταῦτα ἡμῖν διδοῦσθαι, καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς.

15 Πλὴν ἀλλὰ περὶ πολλῶν ἂν ἐποισάμην ἅπασιν γνῶριμά πως ταῦτα γενέσθαι, διότι ὑπερπλετῶ, ἀγχόνη γὰρ ἂν τὸ πρᾶγμα γένοιτο αὐτοῖς.—Καίτοι τί τῆτο; Φεῦ τῆ τάχες· πανταχόθεν συνδέσσι, κεκοιμήμενοι καὶ πνευσδιῶντες, ἐκ οἶδα, ὅθεν ὀσφραίνόμενοι τῆ χρυσίᾳ. Πότερον ἔν ἐπὶ τὸν πάγον τῆτον ἀναβῶς ἀπελαύνω αὐτὲς τοῖς λίθοις, (c) ἐξ ὑπερδείων ἀκροβολιζόμενοι, ἢ τόγε τοσῶτον  
10 παρανομήσομεν, εἰσάπαξ αὐτοῖς ἐμιλήσαντες, ὥς πλέον ἀνιῶντο παροράμενοι; Τῆτο οἶμαι καὶ ἄμεινόν· ὥς δεχόμεθα ἤδη αὐτὲς, ὑποσάντες. Φέρε, ἴδω, τίς ὁ πρῶτ' αὐτῶν ἔτος ἐστὶ; Γναθωνίδης ὁ κόλαξ, ὁ πρῶτον (d) ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον, πῖθες ὅλως παρ' ἐμοὶ πολλάκις ἐμμηκέως. Ἄλλ' εὐγε ἐποίησεν ἀφικόμενος  
15 οἰμῶξεται γὰρ πρὸ τῶν ἄλλων. ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον ὥς ἐκ ἀμελήσῃσι Τίμων' ἀγαθὸς ἀνδρὸς οἱ Θεοὶ; Χαῖρε Τίμων εὐμορφότατε, καὶ ἥδιε, καὶ συμποτικώτατε. ΤΙΜ. Νὴ καὶ σύ γε, ὦ Γναθωνίδη, γυπῶν ἀπάντων βορῶτατε, καὶ ἀνθρώπων ἐπιτριπτότατε. ΓΝΑΘ. Αἰὲ φιλοσκάμμων σύ γε. Ἀλλὰ πῶς τὸ συμπόσιον;  
20 Ὡς καινόν τί σοι ἄσμα τῶν (e) νεοδιδάκτων διθυράμβων ἤκω

(a) Ἐχεκρατίδης.] “Ἐχεκρατίδης, lege Ἐχεκρατίδης. *Faber*.” So it is, above, where Mercury first mentions Timon to Jupiter, and below, where Demeas reads the decree.

(b) Ἐπεψήφισε τῇ ἐκκλησίᾳ.] “*Decretum concionis confirmavit.*” *Steph.*

(c) ἐξ ὑπερδείων.] Ὑπερδείος (τόπ' being understood) signifies a “place, where one stands so much higher than another, that he may lift his right-hand over him, so as to give him the heavier blow.” And ὑπερδεία, ων, neut. plur. (χώρια being understood) signifies “places of such advantage, as that persons may, from them, lift their right-hands over those below them.” See *Steph.*

(d) ἔρανον.] Ἐρανος, from ἐράω, amo, properly signifies “an entertainment, where every one contributes his part of the expense, or his club.” And, hence, it hath been used to signify “a contribution, or part of a contribution, to relieve a person in want.” See *Steph.*

(e) νεοδιδάκτων διθυράμβων.] “*Dithyrambics*” (which were songs in praise of Bacchus) “lately taught,” that is, lately



κομίζων. TIM. Καὶ μὴν ἐλεγείᾳ γε ἄσπ' μάλα περιπαθῶς (a) ὑπὸ ταύτῃ τῇ δικέλλῃ. ΓΝΑΘ. Τί τῆτο; Παίεις, ᾧ Τίμων; Μαρτύρομαι, ᾧ Ἡράκλεις; ἰδ', ἰδ' προκαλῆμαί σε τραύματ' εἰς Ἀρείον πάγον. TIM. Καὶ μὴν ἂν γε μικρὸν ἐπιβραδύνης, φόνε τάχα προκεκλήσῃ με. ΓΝΑΘ. Μηδαμῶς, ἀλλὰ σύ γε πάντως τὸ τραῦμα ἴασαι, μικρὸν ἐπιπάσας τῷ χρυσίῳ· δεινῶς γὰρ ἴσχαϊμόν ἐστι τὸ φάρμακον. TIM. Ἔτι μένεις; ΓΝΑΘ. Ἀπειμὶ σὺ δὲ ἐχαιρήσεις, ἔτω σκαιὸς ἐκ χρεῖσ' γενόμεν'.

16. Τίς ἔτος ἐξίν ὁ προσίων, ὁ ἀναφаланτίας; Φιλιάδης κολάκων ἀπάντων ὁ (b) βδελυρώτατ'. Οὗτ' δὲ παρ' ἐμῷ ἀγρὸν ὅλον 10 λαβὼν, καὶ τῇ θυγατρὶ (c) προῖκα δύο τάλαντα μισθόν, τῷ ἐπαίνῳ, ἐπότε ἄσαντά με, πάντων σιωπάντων, μόν' ὑπερεπῆνεσεν, ἐπομοσάμεν' ὠδικώτερον εἶναι τῶν κύκνων, ἐπειδὴ νοσῆντα πρῶν εἶδέν με, καὶ προσῆλθον ἐπικερίας δειόμεν', πληγὰς ὁ γενναῖος προσενέτεινε. ΦΙΛ. Ὡς τῆς ἀναισχυνίας. Νῦν Τίμωνα γνωρίζετε; Νῦν Γναθῶ- 15 νίδης φίλος καὶ συμπότης; Τοιγαρὲν δίκαια πέπονθεν ἔτ' ἀχάρις ὦν. Ἡμεῖς δὲ οἱ πάλαι ξυνήθεις, καὶ ξυνέφηβοι, καὶ δημόται, ὅμως

“published.” The authors of plays, or songs, among the Grecians were called διδάσκαλοι, as, καμάρδοδιδάσκαλοι, τραγῳδοδιδάσκαλοι, διθυραμβοδιδάσκαλοι. Horace uses the same manner of expression:

*Vel qui Prætextas, vel qui docuere Togatas.*

The reason of the expression is, that the authors taught the actors, or singers, how to speak or sing their performances.

(a) ὑπὸ δικέλλῃ.] Quod Latinè dicitur, “canare, vel saltare, ad tibiam, ad citharam,” id Græcè est, ᾄδειν, vel ὀρχεῖσθαι, ὑπὸ τοῖς αὐλοῖς, ὑπὸ τῇ κιθάρᾳ. Ita ridiculè, qui vertunt, “ab hoc doctus ligone.” *Faber.*

This sense, from this consideration, seems just, and further deserves acceptance, on account of the humour it expresses.

(b) βδελυρώτατ'.] Βδελυρὸς (ἀ βδῖω, “flatum ventris emitto”) *impurus*, or *spurcus*; “a dirty fellow, who does not matter doing the filthiest things, before people’s faces.” And, hence, the word hath signified, “quite impudent,” or “brazen.” *Steph.*

(c) προῖκα.] The accusative case singular of προῖκα—ἱκεῖς, “dos à patre data filiæ.” *Steph.*

μυτριάζομεν, ὡς μὴ ἐπιτηδᾶν δοκῶμεν. Χαῖρε, ᾧ δέσποτα· κὴ ὅπως  
 τὲς μισαρεῖς τέτες κόλακας φυλάξῃ, τὲς ἐπὶ τῆς τρεπύξης μόνον, τὰ  
 ἄλλα δὲ κοράκων ἐδὲ διαφέροντας. Οὐκ' ἐτι πισευτέα τῶν νῦν ἐδενί.  
 Πάντες ἀχάριστοι κὴ πονηροί. Ἐγὼ δὲ τάλαντόν σοι κομίζων, ὡς  
 8 ἔχοις πρὸς τὰ κατεπείγοντα χρῆσθαι, καθ' ὅδον ἡδὴ πλεσίον ἤκασα  
 ὡς πλεσιόνης ὑπερμεγέθη τινὰ πωλῆτον. "Ἦκω τοιγαρὲν ταῦτά σε  
 νεφετῆταν· καίτοι σύ γε ἔτω σοφὸς ὢν, ἐδὲν ἴσως δεῖσθαι τῶν παρ'  
 ἐμῶ λόγων, ὅς κὴ τῷ Νέστορι τὸ δέον παραινέσεις ἂν. TIM. "Ἐσαι  
 ταῦτα, ᾧ Φιλιάδῃ. Πλὴν ἀλλὰ πρόσσιθι, ὡς κὴ σὲ φιλοφρονήσομαι  
 10 τῇ δικέλλῃ. ΘΙΑ. "Ἀνθρώποι, κατέαγα τὲ κρανίον ὑπὸ τῷ ἀχαρείτῃ,  
 διότι τὰ συμφέροντα ἐνεθέθεν αὐτόν.  
 17. TIM. Ἰδὲ, τρίτῃ ἔτῃ ὁ ῥήτωρ Δημέας προσέχεται, ψήφισ-  
 μα ἔχων ἐν τῇ δεξιᾷ, κὴ συγγίνης ἡμέτερος εἶναι λέγων. Οἷτ' ἐκκαί-  
 δεκα παρ' ἐμῶ τάλαντα μιᾷς ἡμέρας ἐκτίσας τῇ πόλει, (καταδεδίκασα  
 15 γὰρ, κὴ ἐδεδετο, ἐκ ἀποδιδας,) κάγῳ ἐλεήσας ἐλυσάμην αὐτόν· ἐπειδὴ  
 πρῶν ἔλαχε τῇ (α) Ἐρεχθίδι φυλῇ διανέμειν τὸ (β) θεωρικόν, κάγῳ  
 προσῆλθον αἰτῶν τὸ γιγνόμενον, ἐκ ἔφῃ γνωρίζειν πολίτην ὄντα με.  
 ΔΗΜ. Χαῖρε, ᾧ Τίμαν, τὸ μέγα ὄφελ' τῷ γένει, τὸ ἔρεισμα τῶν  
 Ἀθηναίων, τὸ πρὸς βλάστημα τῆς Ἑλλάδ' ἔσθ'. Καὶ μὴν πάσαι σε ὁ  
 20 δῆμος ζυνειλεγμέναι, κὴ αἱ (c) βελαὶ ἀμφοτέραι περιμένουσι.

(a) Ἐρεχθίδι.] *Lege Αἰγνίδι.* Quippe Κόλυτος erat δῆμος  
 φυλῆς Αἰγνίδος, teste Harpocrati. *Faber.*

(b) θεωρικόν.] *Θεωρικόν* (χρῆμα being understood) signified,  
 "Money paid out of the treasury, for the admission of the  
 "poorer citizens into the theatre." Hence it was used to  
 signify, "Money granted out of the treasury, for the relief of  
 "the poor." See *Potter* and *Steph.*

(c) βελαὶ ἀμφοτέραι.] That is, not only the βελή, or senate  
 of five-hundred, of which I have spoken, in the notes upon  
*Θεῶν Ἐκκλησία*, but also the court of Areopagus, which, for  
 its great dignity, as Dr. Potter shews, was styled ἡ ἄνω βελή,  
 the upper senate or court.

This court, held upon the hill of Mars, at Athens, and  
 thence called Areopagus, consisted of fifty judges, was the  
 supreme court of justice, and decided all law disputes, whe-  
 ther concerning property, or injuries done to men in their  
 persons or reputations, or blasphemy against the gods. So  
 wise and upright were the judges of this tribunal, that it  
 hath been asserted by Demosthenes, that they had not, from

Πρότερον δὲ ἄκυσον τὸ ψήφισμα, ὁ ὑπὲρ σε γέγραφα. “ΕΠΕΙΔΗ  
 “ Τίμων ὁ Ἐχεκρατίδου Κολυτίδης, ἀνὴρ ἑ μόνον καλὸς καγαθὸς,  
 “ ἀλλὰ καὶ σοφὸς, ὡς ἐκ ἄλλος ἐν τῇ Ἑλλάδι. παρὰ πάντα χρόνον  
 “ διατελεῖ τὰ ἄριστα πράττων τῇ πόλει· νενίκηκε δὲ πύξ, καὶ πάλην,  
 “ καὶ δρόμον ἐν Ὀλυμπίᾳ μιᾶς ἡμέρας, καὶ (α) τελείῳ ἄρματι, καὶ 5  
 “ συναριδί πωλικῇ.”—TIM. Ἀλλ’ ἐδὲ ἐθιῶρησαι ἐγὼ πάποτε εἰς  
 “ Ὀλυμπίαν. ΔΗΜ. Τί ἔν; Θεωρήσεις ὕστερον. Τὰ τοιαῦτα δὲ

the time of their institution, down to his days, made one unjust decree. *Potter.*

(α) τελείῳ ἄρματι.] Stephanus shews that the Greeks distinguished their horses into the ἄβολοι and the τέλειοι. The ἄβολοι were such as had not, as yet, cast their teeth, in which were the marks of their age: the τέλειοι, such as had cast those teeth, and being, therefore, reckoned to have arrived at their full strength and vigour, were called τέλειοι.

Now ἄρμα, from ἄρω, “apto,” originally and properly, signifies, not “a chariot,” but “a set-of-horses-joined in “a draught;” which is evident from Stephanus’s quotation upon this word. First, from Xenoph. Pæd. ἡ. ἄρμα λευκὸν χρυσόζυγον, “a set of white horses with golden harnesses;” and, again, from Herodian, “ἄρμα ἐξάπωνον, “a set of six young horses.” Besides that, Eustathius, upon Homer’s Odyss. xvii, puts it out of all dispute, that ἄρμα properly signifies, “a set of draught-horses.”

From these considerations, I think it evident that the word ἄρματι, here, having τελείῳ an epithet, as I have shewn, of full grown horses, joined to it, must signify, “a set-of “horses;” and that τελείῳ ἄρματι must signify “a set-of-full-grown-horses.” And this, I think, is further evident from the opposition of the following words, συναριδί πωλικῇ (“a pair of πώλοι, or young horses”) to τελείῳ ἄρματι, “a set of full-grown horses,” I have rendered ἄρματι by “currus,” knowing no word, in the Latin tongue, that signifies, “a set of draught horses,” as ἄρμα does in the Greek. Faber quotes only the Scholiast of Pindar upon this passage, in these words: Φᾶσι δὲ τινες, ὅτι δώδεκα δρόμους ἀνύει τὸ τέλειον ἄρμα, τὸ δὲ πωλικὸν οὐκ ἅ. The former might have run twelve heats, and the latter eight; but this gives us no light into the nature of the τέλειον, or the πωλικὸν ἄρμα.

πῶλλὰ προσκείμεναι ἄρμενον.—“ Καὶ ἤξιςεν δὲ ὑπὲρ τῆς πόλεως  
 “ πέρουσι (a) πρὸς Ἀχαρνέας, καὶ κατέκοψε (b) Πελοποννησίων  
 “ (c) δύο μοίρας.” TIM. Πῶς; Διὰ γὰρ τὸ μὴ ἔχειν ὄπλα, ἐδὲ  
 5 προεγράφη ἐν τῷ καταλόγῳ. ΔΗΜ. Μέτρια τὰ περὶ σαυτῆ λέ-  
 “ γεις· ἡμεῖς δὲ ἀχάριστοι ἂν εἴμεν ἀμνημονεῖντες.—“ Ἔτι δὲ, καὶ  
 “ Ξηφίσματα γράφον, καὶ συμβαλεύων, καὶ στρατηγῶν, οὐ μικρὰ  
 “ ἀφέλῃσε τὴν πόλιν. Ἐπεὶ τέτοις ἅπασι, ΔΕΔΟΚΤΑΙ τῇ  
 “ βελῇ, καὶ τῷ δήμῳ, καὶ τῇ Ἠλιαίᾳ (d) κατὰ φυλὰς, καὶ τοῖς δήμοις

(a) πρὸς Ἀχαρνέας.] We must not, here, take πρὸς for  
 “ contra,” but “ apud.” For Ἀχάρνη was a δῆμος, or dis-  
 trict of Attica. Therefore, Timon, being an Athenian,  
 must not be supposed to fight against his own countrymen,  
 but against their common enemy, the Peloponnesians, who  
 are supposed to have met him, in that district of Attica, and  
 whom he, therefore, fought, πρὸς, “ apud,” “ among,” the  
 Acharnansians.

(b) Πελοποννησίων.] Timon lived in the time of that  
 memorable war, between the Athenians and Spartans, called  
 the Peloponnesian.

(c) δύο μοίρας.] Mille armatos. Nam τὴν μοῖραν ἀναπλεῖσσι  
 ἄνδρες πεντακῆσιοι. Faber.

(d) κατὰ φυλὰς.] The Eliæa was a court of justice at  
 Athens, the next in dignity to that of Areopagus, and said  
 to be so called from ἥλιος, sol, because it sat under the sun,  
 or in the open air. The number of judges belonging to it  
 were, as Dr. Potter sets forth, sometimes, only fifty, but  
 generally two, or five, hundred.

Now, why this decree should be said to be agreed to by  
 the judges of this court, κατὰ φυλὰς, “ by their tribes,” is  
 what I cannot well account for; because I know no tribes of  
 Athens, but the ten tribes, into which the people of the city,  
 and those of all Attica, had been divided. Perhaps, as this  
 court of Eliæa often consisted of five hundred judges, it was  
 like the βελή, or senate of Athens, made up of men chosen  
 out of all the tribes, from each an equal number; so that, in  
 this view, the whole court might have confirmed any decree,  
 κατὰ φυλὰς, by their tribes. Or, perhaps, the text, originally,  
 was, not κατὰ φυλὰς, but καὶ ταῖς φυλαῖς, which seems to hang  
 well together with the other parts of the sentence, and to be

“ ἰδίᾳ, καὶ κοινῇ πᾶσι, χρυσῶν ἀναστῆσαι τὸν Τίμωνα παρὰ τὴν  
 “ Ἀθηναίων ἐν τῇ ἀκροπόλει, (a) κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα, καὶ  
 “ ἀκτῖνας ἐπὶ τῇ κεφαλῇ, καὶ σεφανῶσαι αὐτὸν χρυσοῖς σεφάνοις  
 “ ἐπὶ τὰ, καὶ ἀνακηρυχθῆναι τὰς σεφάνας σήμερον (b) Διονυσίοις τρα-

agreeable to reason; as it, also, was easy to be mis-transcribed to κατὰ φυλὰς. And I am the more of this opinion, because, as Dr. Potter shews, the δῆμοι, mentioned immediately after, were subdivisions of the φυλαί, being in number, one hundred and seventy-four smaller districts of the country of Attica: for, to gain a certain universal assent of the whole state, it was necessary to take the votes of every particular body of the people: such as, first, of the supreme part of the constitution, or the βελή: then, of the δῆμος, that is, of the principal δῆμος, that of Athens, the capital: then, of the court of Elieæ, by its tribes: then, of all the δῆμοι, or smaller corporations of Attica, one by one: and lastly, of all their bodies, in common.

(a) κεραυνὸν, &c.] In order to make a Jupiter of him.

(b) Διονυσίοις τραγωδοῖς.] Τραγωδὸς signifies either the writer of a tragedy, or the player who acts it upon the stage: but that, in either sense, τραγωδὸς, the person, should be put for τραγωδία, the play, or entertainment, seems, to me, an extraordinary hypallage. Yet, Horace hath used the like expression, where he says,

—————Nam sic.

Et Laberî mimos ut pulchra poemata mīrer.

The Athenians were restrained, by law, from presenting crowns to men of signal merit, either in the theatre, or at public games; because these places were, generally, frequented by great numbers of men from other cities, and it was thought impolitic to recommend any great Athenian to the notice or esteem of any other people. Wherefore, such persons as deserved this honour were to receive it either in the βελή, or senate; or in the assembly of the people; or in the tribe, or δῆμος, to which they belonged. *Potter.*

Yet, we find, that Demosthenes's famous crown was proclaimed in the theatre. But this, no doubt, was an innovation, and an extraordinary compliment to so great a defender of the state; and it was afterwards objected to him, as a

- “ γὰρ τοῖς καινοῖς· (ἀχθῆναι γὰρ δι’ αὐτὸν δεῖ σήμερον τὰ Διοιούσια.)  
 “ Εἴτε τὴν γνώμην Δημέας ὁ ῥήτωρ συγγενὴς αὐτῷ, ἀγχιστεὺς, καὶ  
 “ μαθητὴς αὐτῷ ὢν. Καὶ γὰρ ῥήτωρ ἄριστος ὁ Τίμων, καὶ τὰ ἄλλα  
 “ πάντα ὅποσα ἂν ἐθέλοι.” —Τατὶ μὲν ἔν σοι τὸ ψήφισμα. — Ἐγὼ δὲ  
 5 (a) σοι καὶ τὸν υἱὸν ἐβυλάμεν ἀγαγεῖν παρὰ σε; “Ὁν ἐπὶ τῷ σῶ ἄνό-  
 ματι Τίμωνα ἄνόμακα. TIM. Πῶς, ὦ Δημέας, ὃς ἐδὲ γεγάμηκας,  
 ἔτα γε καὶ ἡμᾶς εἰδέναι; ΔΗΜ. Ἀλλὰ γαμῶ, ἦν διδῶ Θεὸς, ἐς  
 νῦντα· καὶ παιδοποιήσομαι, καὶ τὸ γεννηθῆσόμενον, ἄρβρον γὰρ ἔσαι,  
 Τίμωνα ἤδη καλῶ. TIM. Οὐκ οἶδα, εἰ γαμήσεις ἔτι, ὦ ἕκτος,  
 10 τηλικαύτην πᾶρ’ ἐμὲ πωλήγην λαμβάνων. ΔΗΜ. Οἶμοι. Τί τῷτο;  
 (b) Τυραννίδι Τίμων ἐπιχειρεῖς, καὶ τύπεις τὰς ἐλευθέρους, οὐ καθαρῶς  
 ἐλεύθερος, ἐδ’ (c) ἄσος ὢν; Ἀλλὰ δώσεις ἐν τάχει τὴν δίκην, τάτε  
 ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐνέπρησας. TIM. Ἀλλ’ ἐκ ἐμπέπρη-  
 σαι, ὦ μίαιρ’, ἡ ἀκρόπολις· ὥς δὴ ἄλλος εἴ συκοφαντῶν. ΔΗΜ. Ἀλλὰ  
 15 καὶ πλεονεῖς, τὸν (d) ὀπισθοδόμον διορύξας. TIM. Οὐ διώρυκται ἐδὲ

very great crime. Whence it is most probable that Demeas, here intends to puff up and flatter Timon, by conferring on him a singular and unprecedented honour.

(a) σοι.] Faber thinks σοι, here; impertinent, because of παρὰ σε.

(b) Τυραννίδι.] Τυραννὶς signifies kingly or arbitrary power. Now, as the supreme power was lodged in the people of Athens, it was high treason, and the most flagrant crime, in any one man, to attempt making himself absolute in the state; and the Athenians could never forget what they suffered under the usurpation of Pisistratus, and his son Hippias.

(c) ἄσος.] The city of Athens was, peculiarly, called ἄστυ, and the citizens thereof ἄσσοι. Stephanus, from Eustathius, p. 3491 and 1383:

(d) ὀπισθοδόμον.] At the back of Minerva’s temple stood the public treasury, called, from its situation, ὀπισθοδόμος; wherein, beside other public money, a thousand talents were laid up in store, against any great exigency. If any man expended them, upon a trivial account, he was put to death. Potter.

Demeas will charge Timon with none but the most capital offences.—καὶ before πλεονεῖς, in the preceding line, signifies “also;” that is, “You are, also, grown rich, &c. beside “having burned the citadel.”

ἔτος· ὥς αἰτίθηνά σου καὶ ταῦτα. ΔΗΜ. Διορυχθήσεται μὲν ὑπερον' ἤδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις. ΤΙΜ. Οὐκ ἔν καὶ ἄλλαν λάμβανει. ΔΗΜ. Οἶμοι τὸ μετὰ θρῆνόν. ΤΙΜ. Μὴ (α) κίεραχθι· κατοίτω γὰρ σοὶ καὶ τρίτην· ἐπεὶ καὶ γελοῖα πάντα πᾶσαιμι, δύο μὲν Λακεδαιμονίων μοῖρας κατακόψας ἀνοπλῶ, ἐν δὲ μισθὸν ἀνθρώπων μὴ ἐπιτρέψας. Μάτην γὰρ ἀνείην καὶ νενικηκὼς Ὀλύμπια αὐτῷ, καὶ πᾶσιν.

18. Ἀλλὰ τί τῆτο; Οὐ Θρατυκλῆς ὁ Φιλόσοφος ἔτος ἐστίν; Οὐ μὲν ἐν ἄλλας. Ἐκτετάτας γὰρ τὸν πῶγονα, καὶ τὰς ὀρθῆς ἀνελείνας, καὶ βρενθυμένους τι πρὸς αὐτὸν, ἔρχεται, (b) τιτανῶδες βλέπων, ἀνατισσομένην τὴν ἐπὶ τῷ μετὰ πρὶ κόμην, (c) Αὐτοβορέας τις, ἢ Τρίτων, οἷος ὁ Ζεύς ἐγράφεν. Οὗτος ὁ τὸ (d) σχῆμα εὐσαλῆς,

(a) κίεραχθι.] Pro κίεραχε, the third person singular of the perfect tense active, from κερᾶζω.

(b) τιτανῶδες.] "Like a Titan." The Titans were giants, sons to Titan, the elder brother of Saturn. Titan and Saturn were the sons of Cœlus and Vesta. Titan gave up his birth-right of the kingdom of Heaven to Saturn, on condition he would not breed up any male-children; but when he found out that Jupiter, Neptune and Pluto had been, privately, reared by Ops, Saturn's wife, he dethroned and confined Saturn. When Jupiter was grown up, he made war upon his uncle, Titan, and his sons, called τιτάνες, recovered the kingdom, and released his father, Saturn. *Steph.*

(c) Αὐτοβορέας τις.] Timon compares Thrasyacles to Boreas, or Triton, because he came puffing and blowing, so as to make a face like that of the god Boreas, when he blows, or that of Triton, sounding his trumpet. But, as I have never, elsewhere, met with the wind Βορέας called Αὐτοβορέας, nor could, upon much enquiry, find it so called, I conjecture that, here, Αὐτοβορέας is the name of some celebrated picture of the god of that wind, which the great Zeuxis had drawn, and which, on account of the excellence of the performance, was called, not Βορέας, "a Boreas," but Αὐτοβορέας, "a very Boreas," or, "Boreas himself." And the tendency of the words, οἷος ἐγράφεν ὁ Ζεύς, seems to favour this opinion.

(d) σχῆμα εὐσαλῆς.] Not that he was so now, being much ruffled; but because he usually appeared so, in his philosophical character and dress.

καὶ κόσμιος τὸ βᾶδισμα, σωφρονικὸς τὴν ἀναβολὴν, ἔωθιν μυρία ὅσα  
 περὶ ἀρετῆς διέξιών, καὶ τῶν ἡδονῇ χαίρόντων κατηγορῶν, καὶ τὸ  
 ὀλιγαρκὲς ἐπαινῶν, ἐπειδὴ λυσάμεν αὐφίκοιτο ἐπὶ τὸ δειπνον, καὶ ὁ  
 παῖς μιν γάλην τὴν κύλικα ὀρέξειεν αὐτῷ (τῷ ζωροτέρῳ δὲ χαίρει  
 5 μάλιστα) καθάπερ τὸ Λύδης ὕδωρ ἐκπιὼν, ἐναντιώτατα ἐπιδείκνυται  
 τοῖς ἑωθινοῖς ἐκείνοις λόγοις, προαρχπάζων ὥσπερ Ἰκτίνος τὰ ὄψα,  
 καὶ τὸν πωλησίον παραγκωνίζομεν, (a) καρύκης τὸ γίνειον  
 ἀνάπλεως, κυνηδὸν ἐμφορέμενος, ἐπικεκυφῶς, καθάπερ ἐν ταῖς  
 λοπᾶτι τὴν ἀρετὴν εὐρήσειεν προσδοκῶν, ἀκριβοῦς τὰ τρύβλια τῷ  
 10 λιχνῷ ἀποσμήχων, ὥς μηδὲ ὀλίγον τῆ (b) μυτίωτῃ καταλίποι  
 μειψίμοιρος ἀεὶ ὡς τὸν πωλακῆντα ὅλον, ἢ τὸν σὺν μένος τῶν ἄλλων  
 λῦσι· ὅτι περ (c) λιχνείας καὶ ἀπλησίας (d) ὄφελος, μέθυσος καὶ  
 πάροισος, ἐκ ἀχρεῖς ὠδῆς καὶ ὀρχηστῶς μόνον, ἀλλὰ καὶ λοιδορίας καὶ  
 ὀργῆς προσέτι, καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα  
 15 περὶ σωφροσύνης, καὶ κοσμιότητος, καὶ ταῦτά φησιν, ἥδη ὑπὸ τῆ  
 ἀκράτῃ πονηρῶς ἔχων, καὶ ὑποτραυλίζων γελοῖος· εἴτα ἕμετος ἐπὶ  
 τέτοις, καὶ τὸ τελευταῖον, ἀράμενοι τινες ἐκφέρουσιν αὐτὸν ἐκ τῆ  
 συμποσίης τῆς ἀνλητρίδος ἀμφοτέραις ἐπειλημμένον. Πλὴν ἀλλὰ  
 καὶ ἡφῶν, ἐδένι τῶν πρῶτων παραχωρήσειεν ἂν ψεύσματι ἕνεκα,  
 ἢ θρασυτήτος, ἢ φιλαργυρίας. Ἀλλὰ καὶ κολάκων ἐς τὰ πρῶτα,  
 καὶ ἐπιτορκεῖ προχειρότατα, καὶ ἡ (e) γοητεία προηγεῖται, καὶ ἡ ἀναι-

(a) καρύκης.] Λύδιον ἔδισμα, ἐξ αἵματος καὶ ἄλλων. *Hesych.*

(b) μυτίωτῷ.] A strong sauce, made of garlick, leeks, cheese, eggs, oil, and vinegar. *Stephanus*, from the scholiast upon *Aristophanes*.

(c) λιχνείας.] "Gluttony," from λιχνὸς (a λείχω, *lingo*) a lick-plate.

(d) ὄφελος.] "The advantage." Generally, the greatest epicure, at a table, gets the greatest share of the most delicate eatables.

(e) γοητεία προηγεῖται.] I apprehend that there is an allegory in these words: "Imposture goes before him, and impudence walks close by him." That is, "He skulks behind imposture, which he puts before him, to hide himself from the world; but if he should be discovered, he has impudence close at his side, by the assistance of which, he shall brazen it out against mankind." Had γοητεία and ἀναισχυντία been the dative case, with τῇ repeated, instead of ἡ, the sense would be obvious, in this light:

"That he led the way, that is, was foremost, in imposture, and equalled any one in impudence."



σχυρίᾳ παρομαρτεῖ· καὶ ὅλως πάνσοφον (a) τὸ χρῆμα, καὶ παντα-  
χόθεν ἀκριβῆς, καὶ φοικίλως ἐνελές· οἰμώζεται τοιγαρὲν ἐκ εἰς  
μακρὰν χρηστὸς ἄν. Τί τῆτο; Παπαί. Χρόνιος ἡμῖν Θρασυκλῆς.  
ΘΡΑΣ. Οὐ κατὰ ταῦτα, ᾧ Τίμων, τοῖς πολλοῖς τέτοις ἀφῖγμαι,  
(b) ὥσπερ οἱ τὸν πλεῖστον σοι τεθεπότες, ἀργυρεῖς, καὶ χρυσεῖς, καὶ 5  
δείπνων πολυτελῶν ἐλπίδι συνδεδραμῆκασι, πολλὴν τὴν κολακείαν  
ἐπιδειζόμενοι πρὸς ἄνδρα, οἷόν σε ἀπλοῖκόν, καὶ τῶν ὄντων κοινωνικόν.  
Οἷσθα γὰρ ὡς μύζα μὲν ἐμοὶ δεῖπνον ἱκανόν, (c) ὅψον δὲ ἥδισον  
θύμον, ἢ κάρδαμον, ἢ. εἴποτε τρυφάν, ὀλίγον τῶν ἄλῶν· ποτὸν δὲ  
ἢ (d) Ἐννεάκρην· ὃ δὲ τρίβων ἔτος, ἧς βέλει πορφυρεῖδ' ἀμεί- 10  
ναν. Τὸ χρυσίον μὲν γὰρ ἔδεν τιμωτέρον τῶν ἐν τοῖς αἰγικλοῖς  
ψηφίδων μοι δοκεῖ. Σὲ δὲ αὐτῇ χάριν (e) ἐσάλην, ὡς μὴ διαφθέρῃ  
σε τὸ κάκισον τῆτο καὶ ἐπιβεβλότατον κλῆμα ὁ πλεῖστ'· ὁ πολλοῖς  
πολλάκις αἰτίος ἀνηκίσων συμφερόων γεγεννημένος. Εἰ γὰρ μοι  
πειθοιο, μάλιστα ὅλον εἰς τὴν θάλατταν ἐμβάλεις αὐτόν, ἔδεν ἀναγ- 15  
καῖον ἀνδρὶ ἀγαθῷ ὄντα, καὶ τὸν φιλοσοφίας πλεῖστον ὄρεῖν δυνάμενον.  
Μὴ μέντοι ἐς βάθος, ᾧ γὰρ, ἀλλ' ὅσον ἐς βεβῶνας ἐπεμβὰς ὀλίγον  
πρὸ τῆς κυματώδους γῆς, ἐμὲ ὄραντ' ὀμόνα. Εἰ δὲ μὴ τῆτο βέλει,  
σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτόν ἐκ τῆς οἰκίας·  
καὶ μηδ' (f) ὅσολόν αὐτῷ ἀνῆς, διαδιδὲς ἅπασι τοῖς δεομένοις· ᾧ μὲν, 20  
πέντε δραχμας, ᾧ δὲ μνᾶν, ᾧ δὲ τάλαντον. Εἰ δὲ τις φιλόσοφος  
εἴη, διμοιρίαν, ἢ τριμοιρίαν φέρεσθαι δίκαιος· ἐμοὶ δὲ (καίτοι ἐκ  
ἐμαυτῆς χάριν αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἐταίρων τοῖς δεομένοις)  
ἱκανόν εἰ ταύτην τὴν πῆραν ἐμπλήσας παρὰ σχοῖς, ἔδὲ ὅλως δύο  
μυδιμυκὰς χωρῆσαν Αἰγινήτικας. Ὀλιγαρχῇ δὲ καὶ μίτριον χρὴ εἶναι 25  
τὸν φιλοσοφῶντα, καὶ μηδὲν ὑπὲρ τὴν πῆραν φρονεῖν. TIM. Ἐπαινῶ  
ταῦτά σε, ᾧ Θρασυκλείς. Πρὸ γὰρ τῆς πῆρας, εἰ δοκεῖ, φέρε σοι

(a) τὸ.] Lege τι. *Faber.*

(b) ὥσπερ.] Delendum. *Faber.*

(c) ὅψον.] I know no word, in the English tongue, that answers to ὅψον; but it signifies any thing we eat with bread; and so is a general name for all other sorts of victuals.

(d) Ἐννεάκρην.] The public well in Athens, that sent forth water through nine pipes, otherwise called Callirrhoe.

(e) ἐσάλην.] This second aorist passive is, here, taken in the neuter sense, “concessi,” or, “veni,” which is extraordinary. But Stephanus shews that it is so, in other authors.

(f) ὅσολόν.] See the note to δραχμῶν, Lib. I. Dial. xi.

τὴν κεφαλὴν ἐμπλήσω κοινούλων, ἐπιμειψήσας τῇ δικέλλῃ. ΘΡΑΣ.

(a) Ὡς δημοκρατία, καὶ νόμοι, παιόμεθα ὑπὸ τῷ καταράτῃ ἐν ἐλευθέρῳ τῇ πόλει. TIM. Τί ἀγανακτεῖς, ὦ γὰρ Θερασίκλεις; Μῶν

(b) παρακίερασμαί σε; Καὶ μὲν ἐπεμυδαῶ χοίνικας ὑπὲρ τὸ μέτρον  
5 τίτιχρας. Ἀλλὰ τι τῆτο; Πολλοὶ ξυνέρχονται Βλεψίας ἐκείνῳ,  
καὶ Λάχης, καὶ Γνίφων, ὅλως τὸ σύνταγμα τῶν οἰκωζομένων. Ὡς  
τί ἐκ ἐπὶ τὴν αἵτησιν ταύτην ἀνελθὼν, τὴν μὲν δέκελλαν ὀλίγον ἀνα-  
παύω, πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι πλείους λίθους ξυμφο-  
ρήσας, ἐπιχαλαζῶ πῶρρωθεν αὐτῆς; BLEP. Μὴ βέλλει, ὦ Τίμων,  
10 ἀπὶ μὲν γὰρ. TIM. Ἀλλ' ἐκ ἀναιματί γε ὑμεῖς, ἐδὲ ἄνευ τραυ-  
μάτων.

(a) Ὡς δημοκρατία.] “Is it not hard to suffer thus in a free state, where no man hath arbitrary power?”

(b) παρακίερασμαί.] Put deponently, and signifies, “de-fraudavi.” The metaphor is taken from those who, in weighing out any thing, bear down the scale, in which the commodity is, unknown to the buyer, to make him believe he has his just weight; or from buyers who, when any sort of grain is measured to them, give the vessel a shake, or a kick, unknown to the sellers, to make it hold more. *Steph.*

#### ΔΙΑΨ. Δ'. Δίκη Φαινέντων.

(a) Ἐπὶ (b) ἄρχοντῳ (c) Ἀριστάρχῃ (d) Φαληρείῃς, (e) Πυ-  
ανψιῶν ἐξδόμῃ ἱσταμένῃ, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ

(a) Ἐπὶ ἄρχοντῳ.] This manner of expression is usual; as, ἐπ' Ἀλεξανδρείῃς, “tempore Alexandri; ἐπὶ Κρόνῳ,” “tempore Saturni.” *Steph.*

(b) ἄρχοντῳ.] Athens was, first, governed by kings. Of these, Ogyges (in whose reign a deluge destroyed all Attica) was the first. History is quite silent as to what passed in Attica, from the time of his reign to that of Cecrops; being an interval of an hundred and ninety years.

The succeeding kings, from Cecrops to Codrus, inclusive, were seventeen; of which number the most memorable were Pandion, Ægeus, Theseus, and Demophoon. After Codrus had, in a battle with the Dorians, gone in disguise into the enemy's army, and provoked them to kill him, (the oracle having promised the victory to that side whose king should fall by his enemy, that day) the Athenians, in honour to his name, give the title of king to none of his successors ("Post Codrum nemo Athenis regnavit, quod memoriæ ejus *"nominis tributum est."* *Justin.*) but called each of their succeeding princes, down to Alcmaeon, inclusive, being, in all, thirteen, by the name of ἀρχων. After the time of Alcmaeon, the supreme power having, in a great measure, devolved upon the people, they limited the reign of their archon, or ruler, to ten years: but they had begun that limitation with Cecrops, the son of Æschylus, who reigned just before Alcmaeon. In about seventy years after, they reduced their archon to an annual magistrate. Though neither Dr. Potter, nor others whom I have consulted, informs us, upon what occasion the nine great magistrates of Athens, called archons, were created, yet, I am persuaded, it must have been, upon this, when the archon, or prince, was reduced to an annual magistrate; because it is probable that the people, having now gotten the supreme power, were fond of lessening that title, by dividing it among nine of their first magistrates.

Of these nine, ὁ Ἀρχων, "The Archon," so called, by way of pre-eminence, was CHIEF. His jurisdiction reached all causes arising from marriage-settlements, last-wills, orphans, and guardians. It was, also, his peculiar province to hear disputes between near neighbours, and to redress the injured party.

And this, probably, is the reason why Lucian has this complaint of Sigma, against his next neighbour Tau, brought on when Aristarchus, as it were, was The Archon, or Chief Archon.

The next Archon, after the Chief, was styled βασιλεύς, and wore a crown. He heard all accusations of blasphemy against the gods, or profanations of mysteries, temples, and other sacred things.

The third was called *Πολέμαρχος*. He exercised the same jurisdiction over strangers and sojourners, as the archon did over the citizens; and took care that the children of such as died in defence of their country should have a sufficient maintenance, out of the treasury.

The remaining six archons were all called *Θεσμοθῆται*. They lodged appeals, from the courts of justice, before the assembly of the people, and heard accusations of calumny, bribery, &c. and took care that no law should, through the policy of seducing and designing men, be passed by the people, contrary to the real interests of the commonwealth. See all these accounts more fully, in the most learned Dr. Potter.

(c) *Ἀριστάρχου*.] Aristarchus was a very great grammarian and critic, and lived at Alexandria. Horace says, of a good critic,

Fiet Aristarchus, neque dicet, cur ego amicum  
Offendam in nugis?—

And Ælian says, that it was not allowed to be one of Homer's verses, which Aristarchus had not approved of. Lucian, therefore, with justice and humour, constitutes him Chief Archon, when the letters go to law.

(d) *Φαληρέως*] As our author hath made Aristarchus a magistrate of Athens, he takes the same liberty to make him a *Φαληρεὺς*, or native of Phaleron, a village and port of Attica; though, as Stephanus shews, he was born in Samothracia.

(e) *Πυανεψιών* ἑορδμή.] *Πυανεψιών* was a Grecian month, the same (as authors conjecture) with our October; and was so called from the festival Puanepsia, which was celebrated in this month.—Puanepsia was so called, ἀπὸ τῆς ἔψαι πύανα, “from boiling pulse, or pease,” in memory of Theseus and his companions, who, when they had returned safe from Crete and the Minotaur, boiled all the pulse they had left, and made merry all together, at one common banquet. *Potter*.—Whom see, for a full account of the Grecian months. And, for ἑορδμή ἱσαμένε, see the note upon the same words, in the ΨΗΦΙΣΜΑ of *Θεῶν Ἑκκλησία*, p. 123.

(a) ἐπὶ τῶν ἐπὶ τὰ Φωνήεντων, (b) βίας ὑπαρχόντων, καὶ ἀρπαγῆς ἀρρηῆσθαι λόγον πάντων τῶν ἐν διπλῷ Ταῦ ἐκφερομένων.

ΜΕΨΧΡΙ μὲν, ᾧ Φωνήεντα Δικασαί, ὀλίγα ἡδικέμεν ὑπὸ τετραῖ τῷ Ταῦ, καταχρῶμεν τοῖς ἐμοῖς, καὶ καταίροντο ἔνθα μὴ δεῖ, ἔ βαρέως ἔφερον τὴν βλάβην· καὶ παρέκκον ἔνια τῶν λεγομένων ὑπὸ τῆς 5 μιστριότητος, ἣν ἴσέ με φυλάσσειν πρὸς τε ὑμᾶς, καὶ τὰς ἄλλας συλλαβάς. Ἐπεὶ δὲ ἐς τοσούτον ἤκει πλεονεξίας, καὶ ἀνοίας, ὥστε, ἰφ' οἷς ἡσύχασα πολλάκις, ἐκ ἀγαπῶν, ἦδη καὶ πλείω προσβιάζεσθαι,

(a) ἐπὶ.] A little above, ἐπὶ signifies, “tempore,” and, here, “coram.”

(b) βίας ὑπαρχόντων, καὶ ἀρπαγῆς.] I cannot make sense of these words, as they stand here; nor can I apprehend the justness of the other translation, which renders them, “constitutis iudicibus de vi et rapinâ;” which, however, I leave as I found it, to keep the text company. But hath the verb ὑπαρχω ever signified “constituor?” or, with what propriety are the words, “iudicibus,” and “de,” here, understood?—I, therefore, cannot but think that Lucian wrote it ὑπάρχων, because, so, it will make tolerable sense: for Stephanus plainly shews that ὑπάρχων, very frequently, signifies, “primus facio,” as from Herodotus, ὑπάρχων ἀδικίας, “prior infero injuriam;” and from Plutarch, ὑπάρχων βίας, “prior vim infero.” So that, upon this alteration, the text will run thus, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ, ἐπὶ τῶν ἐπὶ τὰ Φωνήεντων, βίας ὑπάρχων, καὶ ἀρπαγῆς. The grammatical order of which is plainly thus: τὸ Σίγμα ἔθετο γραφὴν ἐπὶ τῶν ἐπὶ τὰ Φωνήεντων πρὸς τὸ Ταῦ ὑπάρχων βίας, καὶ ἀδικίας. “Sigma instituit actionem coram septem Vocalibus contra Tau, incipiens, sive prius-inferens vim et “injustitiam,”—“against Tau, being the first aggressor.—But we must not omit a pretty opinion of Gronovius, upon this place, who says, that ὑπαρχόντων is not the genitive case plural of ὑπάρχων, but of the neuter plural ὑπάρχοντα—των, which signifies, “bona,” worldly goods or possessions. So that, thus, the sense will be, ἔθετο γραφὴν βίας καὶ ἀρπαγῆς ὑπαρχόντων, “He laid an action of violence and rapine of “goods.” Stephanus shews, that ὑπάρχοντα does signify goods.

ἀνγκασίῳ; αὐτὸ (a) εὐθύνα νῦν παρὰ τοῖς ἀμφότερα εἰδόνιν ὑμῖν. Δέ<sup>Θ</sup> δὲ ἔμικρόν με ἐπὶ τῆς ἀποθλίψεως ἐπέρχεται τῆς ἐμαυτοῦ. Τοῖς γὰρ προπεπραγμένοις αἰεὶ τι μείζον προστιδὲν, ἄρδην με τῆς οἰκείας ἀποθλίψει χάρας, ὥς ὀλίγῃ δεῖν ἡσυχίαν ἀγαγόντῃα, μηδὲ, ἐν  
 5 γράμμασιν ἀριθμεῖσθαι, (b) ἐν ἴσῳ δὲ κεῖσθαι τῷ φόβῳ. Δίκαιοι  
 ἔν ἐχ ὑμᾶς, οἱ δικάζετε νῦν, ἀλλὰ καὶ τὰ λοιπὰ γράμματα τῆς  
 πείρας ἔχειν τινὰ φυλακὴν. Εἰ γὰρ ἐξῆσαι τοῖς βελομένοις ἀπὸ  
 (c) τῆς καθ' αὐτὰ τάξεως εἰς ἄλλοτρίαν βιάζεσθαι, καὶ τῷτο ἐπι-  
 τρέψετε ὑμῖς, ὦν χωρὶς ἑδὲν (d) καθόλου τι γέγνηται, ἐκ ὧν τίνα  
 10 τρόπον αἱ συντάξεις τὰ νόμιμα, ἐφ' οἷς ἐτάχθη (e) τὰ κατ' ἀρχαίς,

(a) εἰθύνα.] This verb, properly, signifies, “quod-pravum-  
 “et-obliquum-est-corrigo.” *Bud.* Hence, I suppose, it came  
 to signify, “reum-facio:” because, accusing or arraigning  
 a man, for what he has done amiss, is, as it were, making  
 him “straight,” who is bent and warped from his moral  
 rectitude.

It governs a genitive case of the crime, as, εὐθύνα κλόπης.  
*Plut.* in *Cic.*

(b) ἐν ἴσῳ δὲ κεῖσθαι τῷ φόβῳ.] I do not think it possible to  
 make sense, or grammar, of these words. Bourdolutius  
 says, we have the authority of one MS. for reading τὰ λοιπὰ  
 γράμματα after φόβῳ; which words are found upon the  
 margin of that MS. He is very good authority for this;  
 but still, though the language will, thus, make good sense,  
 yet there seems to be something harsh and unclassical in  
 the expression, ἐν ἴσῳ τῷ φόβῳ, the literal meaning of which  
 must be, “in pari-conditione metûs;” which substantive  
 sense of ἴσῳ seems forced. Hence, I am persuaded that  
 Lucian wrote it, ἐν ἴσῳ δὲ κεῖσθαι τῷ φόβῳ τὰ λοιπὰ γράμματα.

(c) τῆς καθ' αὐτὰ τάξεως.] Rendered, “ex ordine suo,”  
 in the other translation; but καθ' αὐτὰ cannot possibly sig-  
 nify “suo,” the plain meaning being, “juxta hæc:” I there-  
 fore take the preposition καθ' to be here taken, as it is a  
 little below, in κατ' ἀρχαίς, and the whole to mean “ex ordine  
 “juxta hæc (litteras) constituto.”

(d) καθόλου.] “Integrè,” et “perfectè.” *Gronov.*

(e) τὰ κατ' ἀρχαίς.] “Res a principio.” Τὰ, by itself, is  
 often used to signify, “res, affairs.” So Xenophon fre-  
 quently says, τὰ τῶν πολέμων; and Stephanus fully shews, from

ἔχουσιν. Ἀλλ' ἔτε ὑμῶς οἶμαι ποτε εἰς τοῦτον ἀμελείας τε καὶ παροξιάσεως ἦξιν, ὥστε ἐπιτρέψαι τινὰ μὴ δίκαια· ἔτε εἰ καθυφίσσει τὸν ἀγῶνα ὑμεῖς, ἐμοὶ παραλειπτόν ἐστιν ἀδικεῖν. Ὡς εἶδε καὶ τῶν ἄλλων ἀνεκρόπησαν τότε αἱ τόλμαι, εὐδὲς ἀρχαμένων παρανομεῖν. Καὶ ἐκ ἂν ἐπολέμοι μέχρι νῦν τὸ Λάμβδα, τῷ ῥῷ διαμφιστῆτῃ περὶ τῆς κισσῆρας, καὶ κεφαλαλγίας. Οὔτε τὸ Γάμμα τῷ Κάππα δὴγωνίζετό, καὶ ἐς χεῖρας μικρῶ δειν ἤρχετο πολλάκις ἐν τῇ γναφίῳ ὑπὲρ γναφάων· ἐπέπαυτο δ' ἂν καὶ πρὸς τὸ Λάμβδα μαχόμενον τὸ Μόλις ἀφαιρέμενον αὐτῷ, (α) καὶ μάλιστα παρακλέπτον. Καὶ τὰ λοιπὰ ἂν δ' ἤρρει συγχύτως ἀρχεσθαι παρανόμα. Καλὸν γὰρ ἕκαστον μένειν, ἐφ' ἧς τετύχηκε τάξεως. Τὸ δὲ ὑπερβαίνειν ἐς ἄ μὴ χρὴ, λύνοντός ἐστι τὸ δίκαιον. Καὶ (b) ὅγε πρῶτ' ἡμῖν τὰς νόμας τέττες διατυπώσας, εἴτε Κάδμ' (c) ὁ νησιώτης, εἴτε Παλαμήδης

Demosthenes and others, that κατ' ἀρχὰς often signifies, "in principio."

(a) καὶ μάλιστα.] Stephanus says, of this expression, "Est concedentis cum affirmatione, ut si dicas, prorsus id quidem." But it seems to me, in this place, to be rather "exaggerantis," "quasi diceret," "imò prorsus."

(b) ὅγε πρῶτ'.] This nominative case singular hath the verb, διώρισαν, below; in the plural number, which may seem strange: but, in a long period, the person who speaks may forget the first tendency of his phrase, and, several names of persons coming between the beginning and the end of his sentence, he may, in speaking it, naturally enough, apply the subsequent verb in the plural number. This, I say, is natural in speaking; especially, when our speech is precipitate and vehement, as it often happens to be, in pleading a cause.

(c) ὁ νησιώτης.] There have been two Cadmus's: Cadmus, the son of Agenor, who, no doubt, is here meant, by ὁ νησιώτης, "the islander;" and Cadmus Milesius, an historian, who, as Suidas says, wrote the history of Miletus and Ionia, and was said, as Stephanus relates, to have added η and ω to the Greek alphabet.

But Cadmus, the son of Agenor, was the person who brought into Greece the sixteen letters, α, β, γ, δ, ε, η, ι, λ, μ, ν, ο, π, ρ, σ, τ, υ; to which in the time of the Trojan war, Palamedes added, ζ, θ, φ, χ. Suid.

- ἡ Ναυπλίς (κ) (α) Σιμωνίδῃ δὲ ἔνιοι προσάπλῃσι τὴν προμήθειαν ταύτην) ἐ τῇ τάξει μόνον, καθ' ἣν αἱ προεδρίαὶ βεβαιῶνται διέρισαν, τί πρῶτον ἔσαι ἢ δεύτερον, ἀλλὰ καὶ ποιότητας, ὥς ἕκαστον ἡμῶν ἔχει, καὶ δυνάμεις συνείδον. Καὶ ὑμῖν μὲν, ὦ Δικασαί, τὴν μείζω διδάσκει κασι τιμὴν, ὅτι καθ' αὐτὰ δύνασθε φθέγγεσθαι. Ἡμιφώνοις δὲ τὴν ἐφεξῆς, ὅτι προσδήκης εἰς τὸ ἀκυσθῆναι δεῖται. Πασῶν δὲ ἐσχάτην ἐνόμισαν ἔχειν μοῖραν ἕνια τῶν πάντων, οἷς ἐδὲ φωνὴ πρότεσι. Καθ' αὐτὰ μὲν ἔν τὰ φωνήεντα φυλάσσειν ἔοικε τὲς νόμους τέττες. Τὸ δὲ Ταῦ τῷτο (ἐ γὰρ ἔχω αὐτὸ χεῖρονι ὀνομάσαι ῥήματι, ἢ ὡς καλεῖται) ὁ, μὰ τὲς Θεὸς, εἰ μὴ ἐξ ὑμῶν δύο συνῆλθον ἀγαθοὶ καὶ καθήκοις ὁραθῆναι, τό, τε Ἄλφα, καὶ τὸ Υ, ἐκ ἂν ἡκίστη μόνον, τῷτο ἔν ἐτόλμησεν ἀδικεῖν με πλείω τῶν πάποισι βιασαμένων, ὀνομάτων με, καὶ ῥημάτων ἀπελάσαν παλῶων, ἐκδιωξάσαν δὲ ὁμῆ Συνδίσμων ἅμα καὶ Προθέσεων, ὥς μηκέτι φέρειν τὴν ἔκτοπον πλεονεξίαν.
- 15 Ὅθεν δὲ, καὶ ἀπὸ τίνων ἀρξάμενον, ὥρα λέγειν.

2. Ἐπεδήμην ποτὲ (b) Κυβέλα (τὸ δὲ ἐστὶ πολίχνιον ἐκ ἀηδὸς ἀποικον, ὥς ἐπέχει λόγῳ, Ἀθηναίων) ἐπηγόμην δὲ καὶ τὸ (c) κράτιστον Ῥῶ, γειτόνων τὸ βέλτιστον. Κατηγόμην δὲ παρὰ κωμῶδιῶν τινι ποιητῇ (Λυσίμαχῳ ἐκαλεῖτο, (d) Βοιωτίος μὲν, ὥς ἐφαίνετο, τὸ

I know nothing that accounts for his being called the Islander, so well as that opinion related by Quintus Curtius, in his fourth book of Alexander's life, viz. that Agenor, who was Cadmus's father, had not only built Sidon, but Tyre also. He does not mean the Palæ-Tyrus, or ancient Tyre, on the coast of Phœnicia, but the younger Tyre, that Alexander took, and which was built in an island, at a small distance from old Tyre: I say, Agenor, having built this Tyre, too, in the island, he and his children, and consequently Cadmus, no doubt, has been inhabitants thereof. And, hence, without question, was this Cadmus called, "the Islander," to distinguish him from the other famous Cadmus.

(a) Σιμωνίδῃ.] There were many poets of this name, besides the famous Cœan lyric writer. *Suid.* But the invention of letters hath been, generally, attributed to the Cœan.

(b) Κυβέλα.] See Bourdolotius and Pausanias.

(c) κράτιστον.] Alluding to the roughness of the letter Rho.

(d) Βοιώτιος.] Bœotia was said to have a gross air, and to produce stupid men, such as Lucian makes *Lysimachus*.



γένεσθαι ἀνέκαθεν) ἀπὸ μέσης δὲ ἀξιοῦντι λέγεσθαι τῆς Ἀττικῆς. Παρὰ  
 τῆς δὲ τῶ ξένῳ τὴν τῷ Ταῦ τῆς πλεονεξίαν (a) ἐφάρασα. Μέχρι  
 μὲν γὰρ ὀλίγοις ἐπεχειρεῖ, τετραράκοντα (b) λέγειν, ἀποσερῶν με τῶν  
 συγγεγεννημένων μοι, συνήθειαν ὥμην συντετραμμένων γραμμάτων.  
 (c) Ἔτι δὲ Τήμερον καὶ τὰ ὅμοια ἐπισπόμενον, ἴδια ταυτί λέγειν, καὶ 5  
 οἷόν ἦν μοι τὸ ἄκκισμα, καὶ ἐπάνυ τι ἐδακνόμενην ἐπ' αὐτοῖς. Ὅποτε  
 δὲ καὶ ἐκ τῶν ἀρξάμενον ἐτόλμησε Κατλίτερον εἰπεῖν, καὶ Κάτλυμα,  
 καὶ Πίτλαν, εἴτα ἀπερυθρίασαν, καὶ Βασίλιτλαν ὀνομάζειν, ἐμειρία  
 δὲ τῆτοις ἀγχανατῶ, καὶ πῖμπραμαι, δεδιὸς μὴ τῷ χρόνῳ καὶ τὰ Σῦκα  
 Τῦκά τις ὀνομάσῃ. Καί μοι πρὸς Διὸς ἀδυμέντι, καὶ μεμονωμένῳ  
 τῶν βοηθησόντων, σύγγνωτε τῆς δικαίας ὀργῆς. Οὐ γὰρ περὶ τὰ  
 μικρὰ καὶ τὰ τυχόντα ἐστὶν ὁ κίνδυνος, ἀφαιρέμενα τῶν συνηθῶν καὶ  
 συνεσχολακότων μοι γραμμάτων. Κίσσαν με λάλον ὄρεον, ἐκ  
 μέσων, ὡς ἔπος εἰπεῖν, τῶν κόλπων ἀρπάσαν, Κιτλαν ἀνόμασεν.  
 Ἀφείλετο δὲ με Φάσσαν ἄμα Νήσσαις τε καὶ Κοσσύφοις, ἀπαγορεύον- 15  
 τος Ἀρισάρχῃ. Περίεσπασε δὲ καὶ μελισσῶν ἐκ ὀλίγας. Ἐπ'  
 Ἀττικὴν δὲ ἦλθῃ, καὶ ἐκ μέσης αὐτῆς ἀνέρεπασεν ἀνόμως Ὑμηττὸν,  
 ὀρέωντων ὑμῶν καὶ τῶν ἄλλων συλλαβῶν. Ἀλλὰ τί λέγω ταῦτα;  
 Θεσσαλίας με ἐξέβαλεν ὅλης, Θετταλίαν ἀξιοῦν λέγειν, (d) καὶ πᾶσαν

Attica, on the other hand, was remarkable for men of taste and genius. Lucian here censures Lysimachus, for pretending to an elegant Attic style, at the same time that he rendered his language uncouth and barbarous, by a wrong use of the letter T, instead of Σ.

(a) ἐφάρασα.] Φωράω signifies, "in furto capio," in Latin, as near as may be, "deprehendo."

(b) λέγειν.] I cannot make sense or grammar of this λέγειν, though I have endeavoured to make both of the translation. What if τῆς ἔτι were understood, just after ἐπεχειρεῖ? The place is certainly corrupted; for Lucian was incapable of writing it thus.

(c) Ἔτι.] From this to λέγειν, inclusive, the phrase does not seem to me very classical.

(d) καὶ πᾶσαν, &c.] What language is this, down to σεύτλαν, inclusive? In what case, or in what sense, does this καὶ couple the passive participle of the preterperfect, ἀποκεκλεισμένον, with the active of the present tense, ἀξιοῦν? Or, how does ἐδὲ couple φεισάμενον with ἀποκεκλεισμένον, when this latter participle is, manifestly, applied to Sigma, and the former to Tau?

- ἀποκλεισμένον τὴν θάλασσαν, ἐδὲ τῶν ἐν κήποις φεισάμενον σεύτλων (a) ὥς, τὸ δὲ λεγόμενον, “ μὴδὲ πάσσαλόν μοι καταλιπεῖν.”
- “Οτι δὲ ἀνεξίκακόν εἰμι γράμμα, μαρτυρεῖτέ μοι καὶ αὐτοὶ μὴδέποτε ἐγκαλέσαντι τῷ Ζήτᾳ, σμάραγδον ἀποσπάσαντι, καὶ πᾶσαν ἀφιλο-  
 5 μένῃ τὴν Σμύρναν, μήτε τὸ Εὖ, πᾶσαν παραβάλλει συνδήκην, καὶ τὸν συγγραφέα τῶν τοιῶτων ἔχοντι Θεκυδίδην σύμμαχον. Τῷ μὲν γὰρ γείτονί με Ῥῶ νοσήσαντι, συγγνώμη καὶ παρ’ αὐτῷ φευτεύσαντί με τὰς μυρρίνας, καὶ παῖσαντί με ποτὶ ὑπὸ μελαγχολίας ἐπὶ κόρῃς. Κἀγὼ μὲν τοιῶτον.
- 10 3. Τὸ δὲ Ταῦ τῷτο σκοπῶμεν ὥς φύσει βίαιον, καὶ πρὸς τὰ λοιπὰ ὅτι δὲ ἐδὲ τῶν ἄλλων ἀπέσχετο γραμμάτων, ἀλλὰ καὶ τὸ Δέλλια, καὶ τὸ Θῆτα, καὶ τὸ Ζήτα, μικρὰ δεῖν πάντα ἡδίκησε τὰ σοιχεῖα. Αὐτὰ μοι (b) κάλει τὰ ἀδικηθέντα γράμματα. Ἀκῶετι, Φωνήεντα Δικασαί, τῷ μὲν Δέλλια λέγοντ’, “ Ἀφείλετό με τὴν ἐνδελέχειαν, “ ἐντελέχειαν ἄξιόν λέγεσθαι παρὰ πάντας τὰς νόμους” τῷ Θῆτα κρόοντ’, καὶ τῇς κεφαλῇς τὰς τρίχας τίλλοντ’, ἐπὶ τὸ τῇς κολοκύνθης ἐσιρεῖσθαι τὸ Ζήτα “ τῷ συρίζειν, καὶ σαλπίζειν, ὥς “ μῆκετ’ αὐτῷ ἐξείναι μὴδὲ γρύζειν.” Τίς ἂν (c) τέτταν ἀνάσχοιτο;

Because it was Sigma that “was shut out,” and “Tau that “did not spare.” Or, lastly, how can it be πᾶσαν θάλασσαν, when ἀποκλείομαι, never governs any but the genitive case of the place whence any thing is shut out, as ἀποκλείεσθαι τῆς ἐξόδου? *Steph.* I think it would make some sense, if it ran thus, καὶ πάσης ἀποκλεισάμενον τῆς θαλάσσης, ἐδὲ τῶν ἐν κήποις φεισάμενον σεύτλων, “Having, also, shut me out of the “whole sea, and not spared even the beets in my garden.” And I think that the participle of the first aorist of the middle voice, φεισάμενον, which we find in the text, makes it probable that Lucian wrote the other participle also in the same way, ἀποκλεισάμενον; especially since otherwise the whole appears, at least to me, nonsense. The transition from *the sea* to *beets* is a very odd one.—ἐν κήποις, i. e. “which I “might have thought well secured, by being in my garden.”

(a) ὥς, τὸ, &c.] Τὸ λεγόμενον, aliquando per parenthesis ponitur pro, “quod dici solet;” ἕκην, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρεῖη. *Plat.* in *Rep.* *Steph.*

(b) κάλει.] Speaking, as it were, to the crier of the court.

(c) τέτταν ἀνάσχοιτο.] Ἀνέχομαι, “tolero,” generally governs an accusative case, but, sometimes, a genitive, as,

ἢ τίς ἐξαρκέσει δίκη πρὸς τὸ πονηρότατον τετὶ Ταῦ; τὸ δὲ, ἄρα  
 ἔ τὸ ὁμόφυλον τῶν σοικειῶν μόνον ἀδικεῖ γένῳ, ἀλλ' ἤδη καὶ πρὸς τὸ  
 ἀνθρώπειον μετὰβέβηκε, τετονὶ τὸν τρόπον· ἔ γὰρ ἐπιτρέπει γε αὐτὸς  
 κατ' εὐθὺ φέρεσθαι ταῖς γλώσσαις. Μᾶλλον δὲ, ὦ Δικασταί,  
 (μεταξὺ γάρ με πάλιν τὰ τῶν ἀνθρώπων πράγματα ἀνέμνησε περὶ 5  
 τῆς γλώσσης, ὅτι καὶ ταύτης με τὸ μέρῳ ἀπῆλασε) καὶ γλώττιαν  
 ποιεῖ τὴν γλῶσσαν· ὡ γλώσσης ἀληθῶς νόσημα Ταῦ. Ἀλλὰ μετὰ-  
 βήσομαι πάλιν ἐπ' ἐκεῖνο, καὶ τοῖς ἀνθρώποις συναγορεύσω ὑπὲρ ὧν  
 εἰς αὐτὸς πλημμελεῖ. Δεσμοῖς γάρ τισι σρεβλῆν καὶ σταρατῆειν  
 αὐτῶν τὴν φωνὴν ἐπιχειρεῖ. Καὶ ὁ μὲν τι καλὸν ἰδὼν, καλὸν εἰπεῖν 10  
 βᾶλεται, τὸ δὲ παρρησιεπὲς, καλὸν εἰπεῖν αὐτὸς ἀναγκάζει, ἐν ἅπασι  
 προεδρίαν ἔχειν ἀξιῶν. Πάλιν ἕτερον περὶ κλήματῳ διαλέγεται·  
 τὸ δὲ (τλήμον γάρ ἐστιν ἀληθῶς) τλήμα ποιεῖ τὸ κλήμα. Καὶ ἔ  
 μόνον γε τῶς τυχόντας ἀδικεῖ, ἀλλ' ἤδη καὶ τῷ (α) μεγάλῳ βασιλεῖ,  
 ὦ καὶ γῆν καὶ θάλασσαν εἰξαί φασι, καὶ τῆς αὐτῶν φύσεως ἐκστῆναι, τὸ 15  
 δὲ, καὶ τάτῳ ἐπιβελεύει· καὶ (b) Κύρον αὐτὸν ὄντα, τύρον τινα ἀπέ-

ὄμβρων τε καὶ ἡλίου ἐνείχοντο. *Herod. Steph.* But, yet, it should  
 be observed that no verb really governs a genitive case;  
 for, when such is put after any verb, it is only a short way  
 of speaking, as, “accuso te furti,” instead of “accuso te de  
 “crimine furti.” And so some idea of “oppression” is  
 understood, before *τάτων*, in the text; as are, also, those of  
 “violence” and “heat,” before *ὄμβρων* and *ἡλίου*, in the pas-  
 sage quoted.

(a) *μεγάλῳ βασιλεῖ.*] In the time of the Assyrian monar-  
 chy, the king of Assyria was styled, *the great king*. See 2  
 Kings xviii, 19, and Isa. xxxvi, 4, 13. The same title was  
 continued to the monarchs of the Medes and Persians, when  
 the empire came down to them; and therefore it is, that  
 Terence, talking of a young man, who went into the army,  
 said, that he wentin to Asia “ad regem,” to the king: that is,  
 the great king.

(b) *Κύρον.*] It is strange that Lucian should call Xerxes,  
 Cyrus: for it was Xerxes who marched an army of ten hun-  
 dred thousand, or a million, of men over the Hellespont, upon  
 a bridge of ships, and who cut a channel through the neck  
 of the peninsula, upon which mount Athos stands, in Mace-  
 donia, that he might have it to say, he sailed over land. See  
 Xerxes's expedition, in Justin.

Φησιν. Οὕτω μὲν ἐν ὅσον ἐς Φωνὴν ἀνθρώπους ἀδικεῖ ἔργα δὲ πᾶς;  
 Κλαίεισιν ἄνθρωποι καὶ τὴν αὐτὴν τύχην ὀδύρονται, καὶ Κάδμῳ κατα-  
 ρῶνται πολλάκις, ὅτι τὸ Ταῦ ἐς τὸ τῶν σοιχείων γένε' παρήγαγε.  
 Τῷ γὰρ τέττε σῶματι φασι τὸς τυράννους ἀκολοθήσαντας μιμησαμένους  
 5 αὐτῷ τὸ πλάσμα, ἔπειτα σχήματι τοιούτῳ ξύλα τεκλίναντας, ἀνθρώ-  
 πους ἀνασκολοπίζειν ἐπ' αὐτά. Ἀπὸ δὲ τέττε καὶ τῷ τεκλήματι τῷ  
 πονηρῷ τὴν πονηρὰν ἐπωνυμίαν συνελθεῖν.—Τέτων ἐν ἀπάντων ἕνεκα,  
 πόσων θανάτων τὸ Ταῦ ἄξιον εἶναι νομίζετε; Εγὼ μὲν γὰρ οἶμαι  
 δικαίως τέττο μόνον ἐς τὴν τῆ Ταῦ τιμωρίαν ὑπολείπεσθαι, τὸ τῷ  
 10 σχήματι τῷ αὐτῷ τὴν δίκην ὑποσχεῖν. (a) Ὁ δὲ σαυρὸς εἶναι, ὑπὸ  
 τέττε μὲν ἰδημιεργήθη, ὑπὸ δὲ ἀνθρώπων ὀνομάζεται.

Perhaps, the name of Cyrus, who was the great erector of the Persian monarchy, devolved upon his heirs and successors; and, therefore, upon Xerxes, who was his grandson: for (as Justin relates) Darius, the father of Xerxes, married Cyrus's daughter. This custom of calling a succession of princes by the name of the first great one, obtained in many nations: witness the Cæsars of Rome, the Ptolemies of Egypt, &c. Though I must own this a pretty groundless conjecture, because it is no way supported by history; and wish to be better informed.

(a) Ὁ δὲ σαυρὸς εἶναι, &c.] These and the following words are, to me, strange language; or, rather, no language at all. The meaning I would fain pick out of them is this: "That  
 "a cross is, (that is, "that there is any such thing as a cross  
 "in the world,") hath been worked out by this Tau [that is,  
 "is owing to this Tau"] but it is called thus [that is, "by  
 "the name σαυρὸς,"] by men:" That is, and men have given  
 "it the name σαυρὸς, from this Tau."

But I cannot be reconciled to the nominative case σαυρὸς, after the infinitive mood εἶναι, and much less to the grammar of the whole sentence.

Rodiginus, in talking of the letter T, says, "Crucis nomen Græcum, quod est σαυρὸς, non aliunde videtur appellat-  
 "tionem duxisse." *Cal. Rodig. Lib. x.*

# DIALOGORUM LUCIANI

## SAMOSATENSIS.

### LIBER I.

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## DIALOGUS I.

### CYCLOPIS ET NEPTUNI.

CYCL. **O** PATER, qualia passus sum ab hospite isto execrabilī, qui, postquam inebriāset, excācavit me, adortus sopitum? NEPT. Quis verò *erat* ille ausus hęc, ô Polypheme? POL. Primò quidem vocabat se NEMINEM, postquam verò effugerat, et erat extra telum, dixit *se* nominari ULYSSEM. NEPT. Novi quem dicis, *nempe*, Ithacensem illum; renavigabat autem a Troja. Sed quomodo patravit hęc, cum esset non admodum fortis? CYCL. Reverſus a pascuo, deprehendi in antro complures quosdam insidiantes proculdubio gregibus. Postquam verò opposueram ostio operculum (saxum enim est mihi ingens) et incendens arborem, quam a monte portavi, accendi ignem, apparebant conantes occultare sese. Ego verò, corripiens quosdam eorum, ut par erat, devoravi *eos*, *quippe* qui essent latrones. Hic versutissimus ille (sive NEMO erat sive ULYSSES) postquam infuderat pharmacum quoddam, dat mihi ebibendum, dulce quidem et fragrans, insidiosissimum verò ac turbulentissimum. Nam omnia statim videbantur mihi, postquam biberam, circumferri, et specus ipse invertebatur, et non diutiùs omnino eram apud me. Postremò autem deorsum-trahebar in somnum. Ille verò, postquam-exacuisset sudem, et insuper ignitam-reddidisset, excācavit me dormientem, et ab illo *tempore* cæcus sum tibi, ô Neptune. NEPT. Quàm altum dormiebas, ô fili, qui non exsiluisti, dum excācareris! Ulysses autem ille quomodo effugit? Bene enim novi, quòd non potuit amovere

saxum ab ostio. CYCL. At ego abstuli, ut facilius comprehenderem eum exeuntem. Et sedens ad ostium venabar, extendens manus, prætermittens solas oves in pascuum, et mandans arieti quæ oporteret eum agere pro me. NEPT. Intelligo, *nempe*, quòd sub illis clam evadens latuit te. At oportuit *te* inclamare alios Cyclopas adversus eum. CYCL. Convocavi, ô pater, et venerunt; postquam autem rogaverunt nomen insidiatoris, et ego dixi quòd NEMO, arbitrati me insanire, discedebant abeuntes. Ita execrabilis ille sophisticè-elusit me nomine. Et quod maximè angebat me *erat*, quòd exprobrans mihi infortunium, "Ne pater (inquit) Neptunus sanabit te." NEPT. Bono sis animo, ô fili; ulciscar enim eum, ut discat, quòd, etsi sit mihi impossibile sanare privationem oculorum, *quod attinet* verò *ad* res navigantium, in me est servare eos, vel perdere. Navigat autem adhuc.

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## DIALOGUS II.

### MENELAI ET PROTEI.

MEN. AT te quidem fieri aquam, ô Proteu, non *est* incredibile, cum sis maris-incola: et porro, *fieri te arborem est* tolerabile: et quando muteris in leonem, attamen neque hoc extra fidem *est*. Si verò possibile *est*, *te* habitantem in mari fieri etiam ignem, omnino miror hoc, et non credo. PROT. Ne mireris, ô Menelae, fio enim *et ignis*. MEN. Vidi et ipse. Mihi tamen vidêris (nam *apertè* dicetur apud te) adjicere præstigias quasdam *huic rei*, et fallere oculos spectantium, ipse *interim* factus nil tale. PROT. Et quænam deceptio fieri-possit in *rebus* tam manifestis? Nonne vidisti oculis apertis, in quot *formas* transmutavi me ipsum? Si verò *usque* diffidis, et res videtur esse ficta, *hoc est* simulachrum quoddam obversans ante oculos *tuos*, postquam factus-fuero ignis, admovebo mihi, ô generosissime, manum: scies enim, num solummodo videar *esse ignis*, an etiam *urere*, *i. e. urendi potentia*, tunc mihi insit. MEN. Experimentum *est* minimè tutum, ô Proteu. PROT. Tu autem, ô Menelae, vidêris mihi nunquam vidisse Polypum, nec nôsse quid piscis ille patitur. MEN. At vidi sanè Polypum; quæ verò patitur, libenter discerem ex te. PROT. Quodcunque *ad* saxum accedens applicuerit acetabula, et coalescens tenet *idem* per cirros (*i. e. cirris suis*) reddit se similem illi, et imitatus saxum mutat colorem, ut lateat piscatores, per hoc (*i. e. hanc mutationem*) non differens, neque manifestus, sed lapidi assimilatus. MEN. Ferunt hæc: illud verò tuum *est* multò incredibilius, ô Proteu. PROT. Nescio, ô Menelae, cuinam alii crederes, non credens *tui-ipsius oculis*. MEN. Videns vidi; sed res *est* monstrosa, eundem fieri ignem et aquam.

## DIALOGUS III.

## NEPTUNI ET DELPHINUM.

NEPT. EUGE, ô Delphines, quoniam semper estis hominibus-amici!—Et olim quidem portâstis filium Inûs in Isthmum, cum-susceperatis *eum*, postquam-incidit unâ-cum matre a scopulis-Scironiis.—Et tu nunc, postquam-recepisti citharædum hunc Methymnensem, enatâsti in Tænarum *cum ipso ejus* ornatu et cithara; neque neglexisti *eum* indignè pereuntem ex nautis. DELPH. Ne mireris, ô Neptune, si benefaciamus hominibus, *cum simus* et ipsi facti pisces ex hominibus. NEPT. Et sanè reprehendo Bacchum quòd, postquam-navali-prælio-vicisset vos mutaverit, cum oporteret subjugare tantùm, ut subegit alios.—Quomodò igitur *facinora* illa contra Arionem hunc sunt-patrata? DELPH. Periander, opinor, delectabatur eo, et sæpe accersebat eum propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, ostentare divitias: et cum conscenderat navigium quoddam scelestorum hominum, ut ostendat ferens (*i. e. se ferre*) multum auri et argenti, *tum* nautæ, postquam pervenerat ad medium Ægeum, insidiantur ei Ille verò (nam, adnatans navi, audiebam omnia) “Quoniam (inquit) hæc visa-sunt vobis, saltem “sinite me, postquam-assumpsero ornatum, et cecinero in me “quoddam funebre carmen, *sinite, inquam*, volentem præcipitare “me ipsum.” Permisere nautæ. Et assumpsit ornatum, et cecinit prorsus canorè, et decidit in mare, ut statim omnino periturus. Ego verò postquam-suscepissem, et collocâssem eum *in dorso meo*, gerens enatavi in Tænarum. NEPT. Laudo *te ob* musicæ studium: rependisti enim ei dignam mercedem *pro* auscultatione.

## DIALOGUS IV.

## NEPTUNI ET NEREIDUM.

NEPT. FRETUM sanè hoc, in quod puella demersa-est, vocetur Hellespontus ab eâdem. Vos vero, ô Nereides, acceptum cadaver Troadem asportate, ut sepeliatur ab incolis. NER. Nequaquam, ô Neptune, sed sepeliatur hîc in cognomini pelago; miseremur enim ejus passæ miserrima a noverca. NEPT. Hoc quidem, ô Amphitrite, non fas. Neque aliàs decorum *est* eam jacere hîc alicubi sub arena: sed, quod dixi, sepelietur in Troade in Chersoneso. Illud autem erit ipsi solatium, quòd paulo post Ino etiam patietur eadem, et, propulsa ab Athamante, cadet in mare a summo Citharone, quâ *mons ille* excurrit in mare, habens etiam natum

in ulnis. NER. Sed oportebit *te* servare et illam, *quo* gratum-facias Baccho; Ino enim *est* altrix et nutrix ejus. NEPT. Non oporteret *servare* adeò scelestam. Attamen non decet, ô Amphitrite, displicere Baccho. NER. Quid verò hæc passa decedit (*i. e. Quid accidit huic ut decideret*) ab ariete, frater vero *ejus* Phryxus tutò vehitur? NEPT. Non-abs-re *id evenit*. Hic enim juvenis *est*, et potest obsistere contra impetum: illa verò, postquam-conscenderat vehiculum incredibile, et despexerat in vastum profundum, ex desuetudine *ejusmodi rerum* percussa, et simul stupore affecta, et vertigine-correpta, præ impetu volatûs facta est impotens cornuum (*i. e. impotens tenendi cornua*) arietis, quæ eo usque tenebat, et decedit in mare. NER. Nonne oportebat matrem Nephelen succurrere cadenti? NEPT. Oportebat. Sed Parca multo potentior *est* Nephele.

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## DIALOGUS V.

### XANTHI ET MARIS.

XANTH. EXCIPE me, ô Mare passum dira; extingue vulnera mea. MAR. Quid hoc, ô Xanthe? Quis te deussit? XANTH. Vulcanus.—At penitus in carbonem redactus sum miser, et æstuo. MAR. At quapropter injecit tibi ignem? XANTH. Propter filium Thetidis: postquam enim supplex-oravi *eum* occidentem Phrygas, ille autem non desistebat *ab ira*, sed obstruebat mihi alveum cadaveribus, *tunc ego*, misertus infelicium, invadebam *eum*, volens undis-proluere, ut territus abstineret a viris. Ibi Vulcanus (contigit enim esse alicubi prope) ferens totum ignem, quantum, opinor, habuit, et quantum *est in Ætna*, et sicubi alibi *habet quid ignis*, invasit me, et combussit ulmos et myricas *meas*: assavit verò miseros pisces et anguillas. Faciens verò me ipsum magno-cum strepitu-ebullire, parum abfuit-*quin* reddiderit totum siccum. Vidên' ergo quomodo me-habeo e pustulis-inustis? MAR. Turbidus *es*, ô Xanthe, et fervidus, ut *par est*: cruor enim *provenit* a cadaveribus, fervor autem, ut dicis, ab igne. Et meritò, ô Xanthe, *hoc accidit tibi*, qui impetum-feceris in meum natum, non veritus quòd esset Nereidis filius. XANTH. Nonne igitur oportuit *me* misereri Phrygum vicinorum *meorum*? MAR. Nonne verò oportuit Vulcanum *quoque* misereri Achillis, qui erat filius Thetidis?



## DIALOGUS VI.

## JOVIS, ÆSCULAPII, ET HERCULIS

JUP. DESINITE, ô Æsculapi, et tu Hercules, rixantes altercum-altero, sicut homines. Hæc etenim *sunt* indecora, et aliena a convivio Deorum. HERC. At, ô Jupiter, visne medicastrum hunc discumbere supra me? Æsc. Sum etenim præstantior, per Jovem. HERC. Qua in re, ô fulminate? ànne quia Jupiter fulmine-percussit te agentem quæ non fas erat? Nunc verò denuo factus-es-particeps immortalitatis, per misericordiam. Æsc. Tu quoque in Oeta deustus oblitus ergo es, quandoquidem exprobras mihi ignem. HERC. An-itaque paria et similia in vitagesta-sunt a nobis, *te scilicet, et me* qui filius sum Jovis, tot autem labores-sustinui, expurgans vitam, belluas devincens, et puniens homines contumeliosos: tu verò es radicum-sector, et agryta; fortè quidem utilis ægrotantibus applicando *aliquid* medicamentorum, exhibens autem nil virile. Æsc. Rectè dicis, quia curavi tuas pustulas inustas, cum nuper ascendisti semiustus, et corruptus corpore ex ambobus, *primò* tunica, et post hoc, igne. Ego verò, etiamsi *præstiterim* nil aliud, neque servivi, sicut tu, neque carminavi lanam in Lydia, indutus purpurâ, et verberatus ab Omphale sandalio aureo, sed neque insaniens occidi liberos et uxorem. HERC. Nisi desines mihi convitiari, statim admodum senties, quod immortalitas non multùm tibi profuerit, cum tollens te dejecero in caput (*i. e. præcipitem*) e cœlo; ita ut ne quidem Pæon curaverit te contusum cranio. JUP. Desinite, inquam, et ne obturbate nobis cœtum, alioqui ablegabo vos ambos e convivio. Et quidem, ô Hercules, justum-est Æsculapium accumbere-superiorem te, utpote priùs mortuum.

## DIALOGUS VII.

## MARTIS ET MERCURII.

MARS. AUDISTIN', ô Mercuri, quæ Jupiter minatus est nobis, quàm fastuosa et incredibilia? "Ego sanè (inquit) si voluero, demittam catenam e cœlo; si verò vos *omnes, Dii*, inde-suspensi nitamini deorsum-trahere me, frustra laborabitis; non enim detraxeritis. Si autem ego voluero sursum-trahere, *tum*, una-suspendens tollam in sublimè non solùm vos, verùm etiam terram simul et mare."—Et cætera, quotquot et tu audîsti—Ego autem non negarem, quòd præstantior est et robustior nobis omnibus sigillatim, *i. e. singulis*. At minimè persuaderer eum

præstare tot-tantisque simul, *ita* ut non degravaturi simus eum, etiamsi adscisceremus terram et mare. MERC. Bona verba, ô Mars; non enim tutum est dicere talia, ne lucrîmur aliquid etiam mali *ex garrulitate*. MARS. Putas verò me dicturum fuisse hæc apud omnes? Nõnne verò apud te solum, quem intellexi continentem-esse-linguæ? Non ergo potui reticere apud *te id* quod inter minas *ejus* visum est mihi audienti maximè ridiculum. Memini enim, non *ita* multò ante, cum Neptunus et Juno, et Minerva insurgentes machinati-essent vincere eum captum, *memini, inquam*, quomodo *tunc* omnimodus fuit, *i. e. in omnes versabat se partes*, dum expaveret, idque, tres cum-essent solummodo. Et, nisi Thetis, miserta *ejus*, vocâsset centimanum Briareum illi auxiliatorem, vinctus-fuisset *cum* ipso fulmine ac tronitru. Subiit *itaque* mihi hæc reputanti ridere propter *ejus* grandiloquentiam. MERC. Tace, bona-verba. Non enim est tutum aut tibi dicere, aut mihi audire talia.

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## DIALOGUS VIII.

### DIOGENIS ET POLLUCIS

DIOG. MANDO tibi, ô Pollux (est enim, opinor, tuum revî-viscere cras) postquam celerrimè (*i. e. quamprimum*) ascenderis, sicubi videris Menippum canem illum (invenias verò eum Corinthi circa Craneum, vel in Lyceo, deridentem philosophos alterum-cum-altero rixantes) *mando, inquam, tibi* dicere, illi, quòd—  
 “Diogenes, ô Menippe, jubet te, si *ea-quæ sunt* in terra satis derisa-  
 “sunt *a te*, venire huc derisurum multo plura. Illic enim (*scil. in vita*) risus erat tibi adhuc in incerto, et *dictum* illud *poterat*  
 “frequens *objici tibi, nempe*, Quis enim penitus novit quæ *futura*  
 “sunt post *hanc* vitam? Hîc autem non desines firmiter (*i. e. vera de causa*) ridere, quemadmodum ego nunc: Et præcipuè  
 “cum videas divites, et satrapas, et tyrannos humiles adeò et  
 “obscuros, agnitos *ab aliis* solo ploratu; et *ex eo* quòd molles *sint*  
 “et degeneres, *semper* recordati terrestrium.”—Dicito hæc illi: et præterea, “*ipsum* venire perâ impletâ multis lupinis, et,  
 “sicubi invenerit cœnam Hecates jacentem in trivio, vel ovum ex  
 “lustratione, vel tale quiddam.” POL. At renuntiabo hæc, ô Diogenes. Qualis verò est homo *qua-ad-faciem*, ut optimè agnoscam *eum*? DIOG. Senex calvaster, gerens tritum-pallium fenestratum, pervium omni vento, et variegatum assummentis pannorum-tritorum. Ridet autem perpetuò, et plerumque vellicat arrogantes hosce philosophos. POL. Facile erit reperire *cum* ex hisce *signis*. DIOG. Visne ut mandem aliquid ad ipsos etiam illos philosophos? POL. Loquere; neque enim *est* hoc grave.

**DIOG.** In summa, adhortare eos ut-desinant nugari, et contendere de Totis, et cornua generare sibi-invicem et crocodilos facere, et docere mentem *suam* interrogare talia inutilia. **POL.** At dicent me, reprehendentem ipsorum sapientiam, esse indoctum et ineruditum. **DIOG.** Tu verò illis *plorare* a me dicito. **POL.** Renunciabo et hæc, ô Diogenes. **DIOG.** Nuncia verò divitibus, ô charissime Pollucule, hæc a nobis: "Quid custoditis aurum, ô vani? Quid verò excruciatitis vosmet, supputantes fœnora, et congerentes talenta super talenta, quos necesse est paulo post *huc* venire, habentes unicum obolum?" **POL.** Dicentur iis et hæc. **DIOG.** At dic etiam pulchris et robustis, *nempe*, et Megillo Corinthio illi et Damoxeno palæstritæ, quod apud nos nec flava coma, neque læti nigrive oculi, aut rubor est ampliùs in facie aut nervi intenti, aut humeri robusti; sed omnia nobis *cum sunt* idem pulvis, *ut aiunt, tunc sint* crania pulchritudine nuda. **POL.** Non molestum est neque hæc dicere pulchris et robustis. **DIOG.** Et dic, ô Lacon, pauperibus (sunt verò plurimi et gravati *ea* re et deplorantes inopiam *suam*) neque lachrymare, neque plorare; exponens *iis* æqualitatem hîc *existentem*, quod videbunt *eos*, qui illic *sunt* divites, nil præstantiores se ipsis. Et, si videtur, exprobrato hæc Lacedæmoniis tuis a me, dicens eos enervatos-esse. **POL.** Dicito nihil, ô Diogenes, de Lacedæmoniis; non enim tolerabo. Renunciabo autem *illa* quæ mandâsti ad cæteros. **DIOG.** Omittemus hos, quoniam tibi videtur. Tu autem deferto sermones a me *ad eos* quibus ante dixi.

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## DIALOGUS IX.

### PLUTO, SEU CONTRA MENIPPUM.

**CROESUS.** NON ferre-possumus, ô Pluto, canem hunc Menippum juxta-habitantem. Quare aut alicubi collocato eum *amotum a nobis*, aut transmigrabimus nos in alium locum. **PLUT.** Quid autem grave vobis facit, cum sit pariter mortuus? **CROES.** Postquam nos ploramus et gemimus, recordati eorum supra (*i. e. rerum terrestrium*) Midas quidem hîcce auri, Sardanapalus verò multarum deliciarum, ego autem thesaurorum, *tum iste* irridet, et convitiatur, vocans nos mancipia et piacula. Nonnunquam autem et cantans obturbat ploratus nostros, et prorsus molestus est. **PLUT.** Quare dicunt hæc, ô Menippe? **MEN.** Vera dicunt, ô Pluto. Odi enim ipsos *quod*-sint degeneres et perditii; quibus non satis erat malè vixisse, sed et mortui adhuc recordantur, ac tenaces-sunt terrestrium. Delector igitur eos angens. **PLUT.** At non oportet; contristantur enim, non parvis privati. **MEN.** Tune etiam-deliras, ô Pluto, qui-suffragaris horum gemitibus? **PLUT.** Nequa-

quam, sed non vellem vos dissidias movere. **MEN.** Et sanè, ô pessimi Lydorum et Phrygum, et Assyriorum, ita cognoscite de me, quasi non cessaturo. Quocunque enim iveritis, usque sequar angens, et cantu-obstrepens, et deridens. **CROES.** Annon hæc sunt contumelia? **MEN.** Non; sed illa erant contumelia, quæ vos egistis dignantes (*i. e. dignum censes*) adorari, et præ-petulantia-illudentes viris liberis, et non omnino mortis memores: plorate ergo omnibus istis spoliati. **CROES.** Multis ô Dii, et magnis possessionibus! **MID.** Quanto ego auro! **SARD.** Quantis ego deliciis! **MEN.** Euge! ita facite: vos quidem lugete: verò sæpius connectens (*i. e. vobiscum concinens*) dictum illud, *Noscete ipsum*, occentabo vobis: decet enim me occentantem talibus ploratus.

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## DIALOGUS X.

### MENIPPI, AMPHILOCHI, ET TROPHONII.

**MEN.** NESICIO quomodo vos, ô Trophoni et Amphiloche, cum sitis mortui, honestati estis templis, et vates videmini, et vani mortales existimârunt vos esse Deos. **TROPH.** Quomodo itaque sumus nos culpabiles; si illi præ stultitia opinantur talia de mortuis? **MEN.** At non opinarentur nisi vos etiam viventes (*i. e. in vita*) portenta-ostentâssetis talia, quasi futurorum præscii, et valentes prædicere consulentibus. **TROPH.** Sciat sanè Amphilochus hicce, ô Menippe, quòd respondendum est ipsi pro se. Ego autem Heros sum, et vaticinor, si quis ad me descenderit—Tu autem vidêris non omnino (*i. e. nunquam*) peregrinatus-fuisse Lebadix; alioqui enim non diffideres tu hisce rebus. **MEN.** Quid ais? Nisi enim adîssem Lebadiam, et indutus linteis, ridiculè interim manibus tenens ossiam, irrepsissem in specum tuum per humile (*i. e. angustum*) ostium, non possem scire quòd mortuus es et tu, sicut nos, solâ differens imposturâ—Sed, per vaticinandi artem, oro, Quid tandem est Heros? Ignoro enim. **TROPH.** Est quiddam ex homine et Deo compositum. **MEN.** Quod neque homo est, ut dicis, neque Deus; et utrumque-simul est. Quò igitur illud tuum Dei dimidium nunc abiit? **TROPH.** Edit-oracula, ô Menippe, in Bæotia. **MEN.** Nescio, ô Trophoni, quid dices: at perspicuè quidem video, quòd totus es mortuus.

## DIALOGUS XI.

## MERCURII ET CHARONTIS.

MER. SUPPUTEMUS, ô portitor, si videtur, quæcunque jam mihi debes, ut non posthac de iis rixemur. CHAR. Supputemus, ô Mercuri, *est enim melius et minoris-negotii de iis nunc statuere.* MER. Attuli tibi ut-mandârus, anchoram quinque drachmarum. CHAR. Magni dicis *pretii.* MER. Per Plutonem, emi eam quinque; et tropoterem (*i. e. lorum-quo-remus-alligatur*) obolis duobus. CHAR. Pone quinque drachmas, et obolos duos. MER. Et acum emi pro velo—*pro illa quinque ego obolos deposui.* CHAR. Appone et hos. MER. Et ceram ad oblinendas navigii rimas, et clavos, et funiculum, ex quo hyperam fecisti, drachmis omnia duobus. CHAR. Euge! emisti hæc vili. MER. Hæc sunt *quæ emi*, nisi quid aliud effugit nos in computatione. Quando igitur dices *te hæc soluturum?* CHAR. Nunc sanè impossibile est; si verò pestis aliqua, aut bellum, demiserit confertos quosdam (*i. e. umbrarum turbam*) tunc licebit *mibi lucrari aliquid* in multitudine, falsò-supputanti portoria. MER. Ego igitur nunc sedebo, orans pessima *quæque evenire mala*, ut ex his fructum capiam. CHAR. Non aliter est (*i. e. non aliter licet mibi solvere*) ô Mercuri. Nunc verò pauci ad nos, ut vides, descendunt; pax etenim est. MER. Ita melius, etiamsi debitum *hoc* prorogetur nobis a te. At verò nôsti, ô Charon, quales antiqui *illi* advenerunt, robusti omnes, sanguine pleni, et saucii plerique: nunc verò aut veneno quis mortuus e filio, vel uxore, aut tumefactus ventrem et crura præ luxuria; pallidi omnes, et degeneres, nec similes illis *antiquis*. Plerique verò eorum veniunt per divitias (*i. e. divitiis mortem eorum maturantibus*) insidiantes, ut videntur, alii-aliiis. CHAR. *Nec mirum*; hæ etenim sunt prorsus expetibiles. MEN. Ego ergo minimè videar peccare, acriter exigens debita a te.

## DIALOGUS XII.

## PLUTONIS ET MERCURII.

PLUT. NOSTINE senem illum, illum dico prorsus senio-confectum, divitem Eucratem, cui liberi quidem non sunt, at quinquagies-mille qui-venantur *ejus* hæreditatem. MER. Etiam; dicis, *nempe*, Sicyonium illum. Quid ergo? PLUT. Sine, ô Mercuri, illum vivere, adjiciens ad nonaginta annos, quos *jam* vixit, totidem alios, et, si possibile esset, adhuc plures: detrahe autem *huc* adulatorum *ejus* Charinum juvenem, et Damonem, cæterosque omnes

ordine. MER. Tale *factum* videretur præposterum. PLUT. Nequaquam, sed æquissimum. Quid enim passi (*i. e. quâ causâ moti*) precantur illum mori, aut nil attinentes (*i. e. nullo modo ei cognati*) vendicant sibi *ejus* opes? Quod verò est fœdissimum omnium *est hoc* quòd, *secretò* precantes talia, colunt tamen *eum* in propatulo.—Et, *eodem* ægrotante, *quàmvis* quidem quæ *intus* machinantur manifesta *sunt* omnibus, promittunt tamen *se* sacrificaturos, si convaluerit; et, in summa, varia quædam est hominum adulatio. Esto ille, propter hæc, immortalis; illi verò abeant præ ipso, frustra inhiantes *ejus opibus*. MER. Sic patientur ridicula, veteratores ut sunt.—Et ille plerumque scitè admodum lactat eos, et sperare-facit; et, in summa, semper moribundo similis corroboratur multo magis-quam juvenes. Illi verò, partiti jam inter se hæreditatem, *spe*-pascuntur, proponentes sibi beatam vitam. PLUT. Repubescat igitur ille, senectutem exutus, sicut Iolaus: hi autem e media *spe abrepti*, postquam-reliquerint divitias somnio-possessas, veniant jam *huc* mali malè mortui. MER. Ne sis sollicitus, ô Pluto; accersam enim jam tibi illos, singulos ordine. Sunt verò opinor, septem. PLUT. Detrahe: ille verò factus rursus adolescens pro sene, deducet singulos *ad sepulchrum*.

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## DIALOGUS XIII.

### TERPSIONIS ET PLUTONIS.

TERPS. HOCCINE justum *est*, ô Pluto, me quidem triginta annos natum mortuum esse, Thucritum verò senem *illum* ultra nonaginta (*i. e. plus quàm nonagenarium*) adhuc vivere? PLUT. Justissimum sanè, ô Terpsion, si quidem ille vivit, optans neminem amicorum mori. Tu verò expectans hæreditatem *ejus*, per omne tempus insidiabaris ei. TERPS. Nonne etenim oportuit *illum* senem, et non amplius valentem uti divitiis, e vita abire juvenibus cedentem? PLUT. Novas fers-leges, ô Terpsion; *nempe*, eum mori qui non ampliùs valet uti divitiis, ad voluptatem. Parca verò, et Natura hoc aliter ordinavit. TERPS. Accuso igitur hanc *Parcam de hujusmodi* ordinatione. Oportebat enim rem ordine quodammodo fieri; *nempe*, seniore *mori* priorem, et post hunc quicumque ætate *esset* secundum ipsum; *rem* verò nequaquam inverti, neque decrepitum sanè vivere, habentem tres *tantum* dentes. adhuc reliquos, vix videntem, quatuor famulis incumbentem, plenum quidem muco *quo-ad* nasum, lippitudinè verò *quo-ad* oculos; nil suave jam sentientem, et a juvenibus derisum *quasi* animatum quoddam sepulchrum; *non, inquam, oportuit hunc vivere*, pulcherrimos verò et robustissimos juvenes emori. Hoc enim *est quasi* FLUMINUM REFLUXUS. Aut, denique, oporteret *juvenes* scire, quando senum unusquisque sit moriturus, ut non

illos frustra colerent. Nunc verò *obtinēt* illud proverbii, *Plastrum saepe bovem effert*. PLUT. Hæc quidem, ô Terpsion, fiunt multo prudentiùs quàm tibi videtur.—Vos verò quid passi (*i. e. quâ causâ moti*) gaudetis *opibus* alienis, et *vosmet* senibus orbis in-adoptionem-inducitis, ferentes eosdem (*i. e. iis servientes?*) Debetis igitur risum (*i. e. estis deridendi*) ab iisdem defossi (*i. e. sepulti:*) quæ etiam res fit multis jucundissima. Nam quo magis optatis vos illos mori, eò magis suave est omnibus mori vos ante illos. Novam enim quandam hanc artem excogitastis, anus amantes ac senes, et præcipuè, si sint orbi: parentes verò sunt vobis inamabiles.—Quanquam multi jam ex amatis, intelligentes astutiam vestram in amore, etsi fortè habent liberos fingunt tamen se eos odio habere, ut et ipsi amatores habeant. At deinde qui olim dona ferebant exclusi quidem sunt in testamentis; filius vero, et natura, ut justum est, potiuntur omnibus: illi verò, dolore confecti, dentibus strident. TERPS. Vera hæc dicis!—Quantum itaque meorum devoravit Thucritus *iste!* semper morituro similis, et quodocunque introirem, subtus-gemiscens, et subcrocitans penetrare quiddam, perinde-atque pullus imperfectus ex ovo? Adeò ut ego, putans eum quamprimum consensurum, feretrum, plurima ei miserim, ne æmuli me munificentiam superarent. Et plerumque jacebam insomnis præ curis enumerans, et disponens singula. Hæc igitur (*viz.*) vigiliæ et curæ, exstiterè mihi causa mortis: ille autem, postquam-deglutisset tantam mihi escam, astitit *mibi* pridie irridens dum sepelirer. PLUT. Euge, ô Thucrite! vivas diutissimè, ditiescens simul, et deridens tales; neque tu prius moriaris, quàm præmiseris *huc* adulatores omnes. TERPS. Hoc equidem, ô Pluto, etiam mihi jam suavissimum esset, si Chariades morietur-ante Thucritum. PLUT. Bono-sis animo, ô Terpsion: nam et Phidon, et Melanthus, et omnino omnes præcedent eum, *mortui* præ ipsis curis. TERPS. Laudo hæc.—Viyas diutissime, ô Thucrite!

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## DIALOGUS XIV.

### ZENOPHANTÆ ET CALLIDEMIDÆ.

ZEN. TU verò ô Callidemide, quomodo mortuus-es? Nôsti etenim quòd ego, cum essem Dinixæ parasitus, suffocatus sum plus justo devorans; aderas enim mihi morienti. CAL. Aderam, ô Zenophanta: meum verò (*i. e. mea mors*) fuit inopinatum quiddam. Nam nôsti et tu forsàn senem illum Ptæodorum. ZEN. Illumne orbem, divitem illum, cum-quo novi te plerumque versantem? CAL. Illum ipsum semper colebam, promittens *mibimet eum* moriturum, me hæredè: postquam verò res protracta-est in lon-

gissimum, et senex ultra Tithonum (*i. e. Tithoni annos*) vixerat, inveni compendiarium quandam viam ad hæreditatem. Mercatus enim venenum, persuasi pocillatori, *ut simul atque Ptæodorus posceret quid bibendum* (bibit verò abunde) *tum ille*, injecto in calicem meraciore *vino*, haberet idem paratum, et daret ei. Si verò faceret hoc, juravi me dimissurum eum liberum. ZEN. Quid ergo factum est? Vidêris enim narraturus quiddam prorsus inopinatum. CAL. Postquam itaque loti venimus *ad cenam*, puer habens jam duo pocula parata, alterum quidem Ptæodoro, continens venenum, alterum verò mihi, *tum errore captus*, nescio quomodo, dedit sanè venenum mihi, non venenatum verò Ptæodoro. Deinceps ille quidem bibebat; ego verò statim porrectim admodum jacui, supposititium pro illo cadaver.—Quid hoc? Ridesne, ô Zenophanta? Atqui non oportet irridere virum sodalem. ZEN. *Cur non?* Passus-es enim lepida (*i. e. lepide*) ô Callidemide. Quid autem ad hæc dixit senex? CAL. Primò quidem perturbatus est ad rem improvisam. Deinde intelligens, opinor, quod factum est, risit et ipse *ea quæ pocillator fecerat*. ZEN. At non oportuit te divertisse in compendiarium illam viam. *Hæreditas* enim obveniret tibi tutiùs viâ vulgari, etsi esset paulo tardior.

## DIALOGUS XV.

### CNEMONIS ET DAMNIPPI.

CNEM. HOC est illud proverbii, *Hinnulus devicit Leonem*. DAM. Quid stomacharis, ô Cnemon? CNEM. Rogas, quid stomacher? Invitus reliqui hæredem astu-elusus miser, prætermittens eos quos volebam imprimis possidere mea. DAM. Quomodo hoc evenit? CNEM. Colebam Hermolaum illum prorsus divitem, et liberis-carentem, sub mortem (*i. e. imminente ejus morte*) et ille non illibenter admittebat officium *meum*. Tum visum est mihi hoc etiam *inter alia* esse astutum, *nempe*, in lucem proferre testamentum, in quo reliquerim illi mea omnia; ut et ille æmularetur, et idem faceret *erga me*. DAM. Quid igitur fecit ille? CNEM. Ne nov! quidem quid ideo ipse scripsit in testamento suo. Ego autem subito mortuus-sum, tecto in-me illapso; et nunc Hermolaus habet mea, quasi lupus quispiam qui-abriperit etiam hamum *cum esca*. DAM. Non solum *hamum et escam*, sed et ipsum te piscatorem: ita ut commentum struxeris contra teipsum. CNEM. Videor ita fecisse. Ploro igitur.



## DIALOGUS XVI.

## CHARONTIS ET MERCURII.

CHAR. AUDITE quomodò res vestræ sese habent. Parva est vobis, ut videtis, ac putrida navicula, et perfluit undique; et, si inclinaverit in alterutrum *latus*, subversa peribit. Vos-verò tam-multi simul venitis, plurima quisque asserentes. Si igitur cum hisce conscenderitis, vereor ne postea pœnituerit-vos, et præcipuè, quotquot nandi non estis-periti. MORTUI. Quid igitur facientes tutò navigabimus? CHAR. Dicam ego vobis. Nudos conscendere oportet, relictis in littore superfluis hisce omnibus; vix etenim vel sic navigium vos capiet.—Tibi verò, ô Mercuri, curæ erit neminem posthac recipere, qui nudus non fuerit, et abjecerit, ut dixi, supellectilem. Stans verò ad scalam dignosce, et recipe eos, nudos conscendere cogens. MER. Benè dicis: atquè ita faciemus.—Et quisnam est hic primus? MEN. Menippus ego. At ecce, ô Mercuri, pera mea et baculum projecta-sunt in lacum; at tritum-pallium non attuli, rectè faciens. MER. Conscende, ô Menippe, vir optimè, et primum occupato locum in excelso juxta gubernatorem, ut observes omnes.—Pulcher verò hic quisnam est? CHAR. Charmolaus *sum* amabilis ille Megarensis, cujus osculum erat (*i. e. æstimabatur*) talentorum duorum. MER. Exue igitur pulchritudinem, et labia *cum* ipsis osculis, et comam prolixam, et genarum ruborem, et cutem totam. Benè habet, succinctus es, jam conscende. Hic verò purpurâ et diademate *indutus*, truculentus hic? quis, *inquam es tu?* LAMP. Lampichus *sum* ego, Gelorum tyrannus. MER. Quid ergo, ô Lampiche, ades tam-multa gerens. LAMP. Quid (*i. e. quomodo*) ergo, ô Mercuri, deceret virum tyrannum nudum venire? MER. Nequaquam sanè tyrannum, sed mortuum potius: quare exuito hæc. LAMP. Ecce tibi abjectæ sunt divitiæ. MER. Abjice, ô Lampiche, et jactantiam, et fastum; nam *hæc tecum* simul-incidentia gravabunt navigium. LAMP. At-verò sine me habere diadema et chlamydem. MER. Nequaquam, sed depone et hæc. LAMP. Esto. Quid præterea? Deposui enim omnia, ut vides. MER. Crudelitatem etiam, et amentiam, et insolentiam, et iracundiam: hæc quoque deponito. LAMP. Ecce tibi nudus sum. MER. Jam conscende.—Quis verò es tu crassus et carnosus? DAM. Damasias athleta. MER. Etiam; *idem esse* vidêris. Novi etenim te, sæpe conspicatus in palæstris. DAM. Ita, ô Mercuri: sed recipe me nudum. MER. Nequaquam nudum, *à bone, utpotè* circumdatum tam multa carne: quare exue illam, quoniam submerges scapham, imponens alterum tantum pedem. Verum abjice et coronas hæc et præconia. DAM. Ecce tibi re verâ nudus sum, ut vides, et par pondere cæteris mortuis. MER. Ita meliùs *est te* levem esse, quare jam ingredi. —Et tu, ô Crato, depositis divitiis, et mollitiæ, et luxu insuper, nec portato

vestimenta sepulchralia, neque dignitates majorum. Relinque verò et genus, et gloriam, et si quandò civitas præconio promulgavit te nimirum beneficum, et statuarum inscriptiones; neque prædicato, quòd *cives* congressere tibi magnum sepulchrum; nam et hæc in memoriam-revocata gravant. CRAT. Invitus certè, abjiciam tamen. Quid enim faciam? MER. Papæ! Tu verò armatus quid *tibi* vis? Aut quid portas trophæum hoc? CRAT. Quia vici, ô Mercuri, et præclaras-res-gessi, et civitas me honestavit. MER. Relinque trophæum in terra; pax enim *est* apud inferos, et nihil opus-erit armis.—Quisnam vero est hic ex habitu *ipso* gravis, et fastuose-se-gerens; hic sublatis superciliis, hic in curis *totus*, hic prolixam demittens barbam? MEN. Philosophus quispiam, ô Mercuri, *ut præ se fert*; sed potius (*i. e. reverà*) præstigiator, et prodigiorum fictione refertus: quapropter denudato et hunc, videbis enim multa et ridicula sub veste occulta. MER. Depone tu primò habitum; deindè hæc omnia.—O Jupiter! quantam portat jactantiam, quantam verò inscitiam, et contentionem, et inanem gloriam, et quæstiones dubias, et ratiocinia spinosa, et cogitationes perplexas? Sed et vanum laborem valdè multum, et deliramenti non parum, et nugas, et minutiarum disquisitionem: *imo*, per Jovem, et aurum hoc, et voluptuosum affectum, et impudentiam, et iracundiam, et delicias, et mollitiem: non enim *hæc* me latent, etsi ea studiosè occultes. Depone autem et mendacia, et jactantiam, et opinionem, te esse aliis meliorem. Quòd, si habens hæc omnia conscendas, quæ quinquaginta-remorum navis te ceperit? PHIL. Depono igitur ea, quoniam ita jubes. MEN. Sed deponat, ô Mercuri, hanc insuper barbam, gravemque et hirsutam, ut vides. Pili sunt minarum quinque, ad minimum. MER. Rectè dicis; depone et hanc. PHIL. Et quisnam erit tonsor? MER. Menippus hîc, acceptâ naupegorum securi, abscindet eam, scalâ usus *pro* episcopo, (*i. e. trunci vice.*) MEN. Nequaquàm, ô Mercuri, sed da mihi serram, hoc enim *erit* magis ridiculum. MER. Sufficit securis. Euge! nunc enim exhibuisti *eum* humaniorem, auferens ejus hircinum fœtorem. MEN. Vin' paululum auferam et *de* superciliis? MER. Maximè. Sustulit enim hæc super frontem, efflens seipsum, nescio quam ob rem. Quid hoc? Etiam lachrymaris, ô sceleste, et ad mortem expavescis? Conscende igitur. MEN. Habet unum adhuc gravissimum sub axilla. MER. Quid, ô Menippe? MEN. Adulationem, ô Mercuri, apprimè utilem ei in vita. PHIL. Depone ergo et tu, ô Menippe, Libertatem, et loquendi simplicitatem, et alacritatem, et magnanimitatem, et risum. *Tunc* solus aliorum rides? MER. Nequaquàm: sed retine hæc, levia cum sint, et valdè portatu facilia, et ad navigationem utilia.— Et tu, ô rhetor, depone tantam verborum circuitionem perpetuam, et antitheses, et adæquationes, et periodos, et barbarismos, et alia verborum pondera. RUET. Estò; ecce; depono. MER. Bene *res* habet. Quare solve retinacula, tollamus scalam, subtrahatur anchora, expande velum, dirige, ô portitor,

clavum. Benè patiamur, (*i. e. prosperè navigemus*).—Quid ploratis, ô vani? Et præcipuè, tu philosophè, qui nuper spoliatus-es barba? PHIL. Quia, ô Mercuri, putabam animam esse immortalē. MEN. Mentitur; alia etenim videntur eum contristare. MER. Quanam? MEN. Quòd non ampliùs cœnas opiparas cœnabit, neque noctu exiens clam omnes, et caput pallio circumvolvens, lustrabit prostibula in orbem (*i. e. undique*), et manè decipiens juvenes non accipiet pecuniam propter philosophiam. Hæc illi dolent. PHIL. Tu verò, ô Menippe, nonne gravaris *quod sis mortuus*? MEN. Quomodo, qui festinavi ad mortem, nemine vocante?—Sed inter sermones *nostros*, nonne clamor aliquis auditur, quasi quorundam â terrâ vociferantium. MER. Etiam, ô Menippe; non autem ab uno loco; sed alii sanè, convenientes ad concionem, rident omnes, oblectati propter Lampichi mortem, et uxor ejus undique-premitur a mulieribus, et pueruli ejus nuper-nati, et illi, *inquam*, similiter obruuntur plurimis lapidibus a pueris. Alii vero laudant Diophantum rhetorem Sicyone, recitantem funebres orationes in Cratonem hunc. Et, per Jovem, Damasix mater ejulans inceptat unâ cum mulieribus lamentationem in Damasiam. —Nemo verò, ô Menippe, te deflet; solus enim jaces in tranquillo. MEN. Nequaquàm *ita res habet*; sed paulò post audies canes luctuosissimè ululantes propter me, et corvos alis plangentes, cum convenientes me sepelient. MER. Fortis es, ô Menippe.—Sed quum nos *jam* transfretavimus, vos quidem procedentes rectâ illâ *viâ*, abite ad tribunal. Ego verò et portitor alios allatum-ibimus. MEN. Prosperè navigate, ô Mercuri.—Progrediamur et nos.—Quare etiamnum cunctamini? Necesse erit vos judicari, et dicunt pœnas esse graves, *nempe*, rotas, et vultures, et saxa. Vita verò cujusque manifestabitur.

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## DIALOGUS XVII.

### CRATETIS ET DIOGENIS.

CRAT. NOSTIN', ô Diogenes, Mœrichum illum divitem, illum prorsus divitem, illum è Corintho; illum possidentem multas naves onerarias, cujus consobrinus Aristetas, et ipse opulentus, solebat dictitare Homericum illud, *Aut tolle me, aut ego te?* DIOG. Cujus rei causâ, ô Crates, colebant se-mutuò? CRAT. Hæreditatio causâ uterque, quum-essent coævi. Et in lucem proferebant testamenta; Mœrichus quidem relinquens Aristetam dominum suorum omnium, si *ipse* priùs-moreretur; Aristetas verò Mœrichum, si *idem Aristetas* prior abiret. Hæc sanè scripta fuerant. Illi verò colebant se-mutuò, superantes *alter alterum* adulatione. Et vates conjectantes futurum, sive ab astris, sive a somniis, ut Chaldaeorum filii;

*nec solum illi, sed et Pythius ipse concedebat victoriam nunc quidem Aristæ, nunc verò Mœricho; et lances inclinabant modò quidem in hunc, modò verò in illum. DIOG. Quisnam igitur, ô Crates, fuit eventus? Est enim auditu dignum. CRAT. Mortui sunt ambo eodem die; hæreditates verò redierunt ad Eunomium et Thrasyblem, ambos illorum cognatos, nec unquam a-vatibus-prædiscentes hæc ita fore. Illi enim (Marichus scil. et Aristæas) navigantes a Sicyone in Cirrham et Iapygi obliquo œcursantes circa medium cursum subversi sunt. DIOG. Bèné fecerunt, (i. e. hoc meritò evenit). Nos verò, cum eramus in vita, cogitabamus nil tale alter-de-altero: neque ego unquam optabam Antisthenem mori, ut hæres potirer baculo ejus (habuit autem omnino validum, quoniam-fecerat idem ex oleastro) nec tu, opinor, ô Crates, cupiebas mei mortui hæres-potiri possessionibus, scil. dolioque, et pera continente duas lupinorum chœnices. CRAT. Nil etenim mihi hisce opus-fuit: sed neque tibi, ô Diogenes. Nam et tu hæres-potitus-es iis rebus Antisthenis, quibus opus-erat, et ego tuis, multò majoribus et splendidioribus Persarum imperio. DIOG. Quænam hæc dicis? CRAT. Sapientiam, in-me-ipso-sufficientiam, veritatem, loquendi simplicitatem, libertatem. DIOG. Memini, per Jovem, me successorem accepisse has divitias ab Antisthene, et reliquisse tibi adhuc auctiores. CRAT. Sed alii negligebant tales possessiones, et nemo colebat nos, expectans se hæredem-fore: omnes verò spectabant ad aurum. DIOG. Nec-injuriam negligebant opes nostras; non enim habebant ubi reciperent talia a nobis perfluentes præ luxuria, tanquam putria marsupia. Quare, si quandò aliquis injiceret in eos aut sapientiam, aut loquendi-libertatem, aut veritatem, statim excidebat, et perfluebat, fundo continere non valente; quale quiddam hæ Danaï virgines patiuntur, infundentes aquam in dolum perforatum. Servabant verò illi aurum dentibus, et unguibus, et omni machinâ. CRAT. Nos quidem igitur etiam hic habebimus divitias. Illi verò huc venient feren-tes, obolumdum taxat, et hunc, usque ad portitorem solummodo.*

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## DIALOGUS XVIII.

### ALEXANDRI, ANNIBALIS, MINOIS, ET SCIPIONIS.

ALEX. OPORTET me, ô Libyce, præponi tibi; sum enim præstantior. ANN. Minimè quidem, sed me. ALEX. Judicet igitur Minos. MIN. Quinam verò estis? ALEX. Hic quidem est Annibal Carthaginensis; ego verò Alexander, filius Philippi. MIN. Per Jovem, præclari ambo; sed et de quo est vobis contentio? ALEX. De præstantia. Hic enim ait se fuisse meliorem me ducem. At dico ego, quod et nôrunt omnes, me rebus bellicis præstare non solum huic, sed prope omnibus ante me ducibus. MIN. Dicat igitur uterque vicissim. Tu autem, ô Libyce, primus

dicito. ANN. O Minos, adjutus sum *quo ad hoc unum* (*i. e. profeci hac una in re*) quòd hîc Græcam etiam linquam didici; ita ut hicce ne hac quidem *parte* ferat plus quam-ego, *i. e. superet*.—Dico verò, hos præcipue dignos esse laude, quotquot, nil cum-essent a principio, processere tamen in excelsum *statum* induti imperio per se (*i. e. propriâ virtute*), et digni habiti magistratu. Ego, itaque, cum essem legatus fratri meo, primò cum paucis in Hispaniam irrumpens habitus-sum dignus maximis *honoribus*, *utpotè* judicatus *omnium* præstantissimus. Et cepi Celtiberos, et devici Galatas Hesperios. Et, cum-transissem montes ingentes, percurri omnia *loca* circa Eridanum; et subversas reddidi tot urbes, et campestre Italia subjugavi, et veni usque ad suburbia præcellentis urbis *Romæ*; et tot occîdi uno die, ut metirer annulos eorum modis, et pontibus insternerem flumina ex cadaveribus. Et gessi hæc omnia, neque Ammonis filius vocatus, neque simulans *me* esse Deum, aut matris *meæ* somnia narrans; sed confessus *me* esse hominem, et æquiparatus ducibus prudentissimis, et configens cum militibus pugnacissimis: non, *ut ille*, Medos debellans, et Armenios, aufugientes, priusquam aliquis sequeretur, et statim victoriam tradentes, audenti *eam* petere. Alexander verò, accepto paterno imperio, *id* auxit, et late extendit, *hoc autem præstitit*, usus fortunæ impetu. Postquàm igitur vicit, et superavit miserum illum Darium Issique et Arbelis, *tunc* abcedens à patriis *moribus* adorari postulavit, et mutato-vivendi more transtulit se ad Medorum vivendi rationem: et cæde fœdavit amicos in convivis, et corripuit *eos* ad mortem. Ego verò exæquo imperavi patriæ, et quum *illa* revocabat, hostibus magnâ expeditione navigantibus-*contra*-Libyam, statim parui, et exhibui *me ut* privatum. Et damnatus tuli rem *eam* æquo-animo. Et præstiti hæc, cum-essem barbarus, et Græcæ disciplinæ ineruditus. Et neque decantavi Homerum, ut hic; neque eruditus *fui* sub Aristotele sophista, *utpotè*, usus solâ bonâ naturâ.—Hæc sunt *ea*, in-*quibus* dico ego *me* esse præstantiorem Alexandro. Si verò hic est ornatior; quod vinctum-erat caput diademate (forsan quidem et hæc honesta *sunt* Macedonibus) non tamen propter hoc debet videri melior generoso, et imperatorio viro, qui usus est ingenio magis quàm fortuna. MIN. Hic sanè pro se habuit orationem minimè instrenuam, neque ut verisimile erat Libycum *habiturum*. Tu verò, ô Alexander, quid dicis ad hæc? ALEX. Oporteret quidem, ô Minos, nil *dicere* contra virum adeò strenuum: nam vel fama sufficit *ad te* docendum, quantus quidem ego rex, quantus verò hic latro fuit. Advertere tamen, an paululo eum superaverim, qui, cum-essem adhuc adolescens, res-*gerendas* aggressus et cohibui (*i. e. pacavi*) turbatum regnum, et ultus-sum patris percussores, perterrefactâ Græciâ Thebanorum clade. Et, electus dux ab iisdem *Græciæ civitatibus*, non dignum-putavi *me*, protegentem imperium Macedonum, contentum-esse imperare *iis tantum regionibus* quotquot pater *meus* reliquerat; sed, animo occupans totum orbem, et grave putans, ni subjugarem omnia, invasi *Asiam*

paucos ducens, et vici magnâ pugnâ ad Granicum. Et captâ Lydiâ, Ioniâque, et Phrygiâ, et, in summa, subactis *quæcunque erant ante pedes (i. e. obvia)* veni ad Issum, ubi Darius, ducens multas myriadas copiarum, expectabat. Et post hoc, ô Minos, nôstis vos, quàm multos mortuos ad-vos demiserim uno die. Portitor ideo dicit, scapham tunc non suffecisse illis, sed plerosque eorum, constructis ratibus-tumultuariis (*i. e. utcunque factis*) transfretâsse. Et gessi has *res* ipse primus. periclitans, et decorum putans vulnerari. Et, ne enarrem tibi aut Tyri aut Arbelis gesta, veni porrò usque-ad Indos, et feci Oceanum terminum imperii, et elephantes eorum cepi, et Porum subjugavi. Et, trajecto Tanai, Scythas, viros non contemnendos, devici magno equestri prælio. Et benêfeci amicis, et ultus-sum hostes. Si verò visus-sum hominibus etiam Deus, ignoscendi *sunt* illi vel tale quiddam de me credentes propter magnitudinem rerum *a me gestarum*. Denique verò, mortuus-sum ego rex; hic verò in fuga apud Prusiam Bithynum, ut par erat, versutissimum et crudelissimum obire. Omitto verò dicere quomodo superavit Italos; quòd non viribus, sed malitiâ, et perfidiâ, et dolis. *Præstitit* verò nil legitimum aut apertum. Quoniam verò exprobravit mihi delicias, videtur mihi oblitus-esse *eorum* quæ egit Capuæ, versans cum meretricibus, et admirabilis ille, conterens-voluptatibus belli opportunitates. Ego verò, nisi, parva ratus Occidentalia, Orientem potiùs invaderem, quid magni præstitissem, captâ Italiâ sine sanguine, iet subjugatâ Libyâ, et *regionibus* iis usque-ad Gades? Sed illa jam formidantia, et confitentia me dominum, non visa-sunt mihi bello-digna. Dixi.—Tu verò, ô Minos, judica. Nam vel hæc è multis sufficiunt. — SCIP. Ne *judices*, nisi priùs audiveris et me. MIN. Quis verò es tu, ô bone? Aut unde existens (*i. e. unde oriundus*) verba-facis? SCIP. Scipio sum Italus inperator, qui cepi Carthaginem, et Afros subegi magnis præliis. MIN. Quid igitur dicis et tu? SCIP. Inferiorem quidem *me* esse Alexandro, præstantiorem verò Annibale; qui persecutus sum eundem victum et turpiter fugere-coactum. Quomodè ergo hic non *sit* impudens, qui certat cum Alexandro, cui ne-vel ego Scipio, qui ipsum vici *Anni-balem*, comparari dignum-censeo. MIN. Æqua dicis, per Jovem, ô Scipio. Quare Alexander quidem judicatur primus; tu verò post illum; deindè tertius Annibal, si videtur; nec ipse contemnendus.

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## DIALOGUS XIX.

### UDIOGENIS ET ALEXANDRI.

DIOP. QUID hoc, ô Alexander? Tune etiam mortuus es, sicut nos omnes? ALEX. Vides, ô Diogenes, *ita rem esse*: non

verò mirum, si, homo cum essem, mortuus sim. DIOG. Ammon ergo mentitus est, dicens te esse ipsius filium; tu verò eras *filius* Philippi. ALEX. Philippi procul-dubio. Non enim mortuus-fuissem, si essem Ammonis. DIOG. Et sanè multa ejusmodi dicebantur etiam de matre tua Olympiade; *nempe* Draconem habuisse consuetudinem *cum* ea, et visum-fuisse in *ejus* lecto: deinde te eo-modo natum-fuisse: Philippum verò fuisse-deceptum, opinantem *se* esse patrem tuum. ALEX. Audiui hæc et ipse, sicut tu. Nunc autem video, quòd neque mater, neque vates Ammonii dixere quid sanum, (*i. e. verum*). DIOG. At, ô Alexander, mendacium eorum fuit non inutile tibi ad res *gerendas*. Multi enim, existimantes te esse Deum, formidabant. Sed dic mihi, cuinam reliquisti tantum imperium? ALEX. Nescio, ô Diogenes; non enim præoccupavi statuere aliquid de eo, nisi hoc solùm, quòd moriens dedi annulum Perdiccæ. Sed quid rides, ô Diogenes? DIOG. Quid aliud quàm recorderar *ea* quæ Græci faciebant, adulantes tibi nuper adepto imperium, et eligentes *te* defensorem (*i. e. patronum*) et imperatorem contra barbaros; quidam verò adscribentes *te* duodecim Diis, et extruentes templa, et sacrificantes quasi Draconis filio. Sed dic mihi, ubinam Macedones te sepeliverunt? ALEX. Jaceo adhuc in Babylone tertium hunc diem. Ptolemæus verò satelles *meus* pollicetur, si quando egerit otium a tumultibus *nunc* ante pedes (*i. e. qui nunc in morâ sunt ei*) *se* me in Ægyptum abductum ibi sepulturum, ut unus fiam ex Ægyptiis Diis. DIOG. Nõnne risero, ô Alexander, videns te etiamnum apud inferos delirentem, et sperautem, fieri Annubim, vel Osirim? Sed ne speres hæc, ô divinissime: non enim fas est quemquam eorum, *qui* semel transnavigârunt paludem, et pervenerunt intra ostium *orci*, reverti *in vitam*. Non enim est negligens Æacus, nec contemendus Cerberus. Libenter verò discerem illud ex te, quomodo fers, quoties reputas, quantam apud superos fœlicitatem relinquens *huc* venisti; *nempe*, corporis custodes, et satellètes, et satrapas, et tantum auri, et gentes adorantes, et Babylonem, et Bactra, et magnas belluas, et honorem, et gloriam, et insignem esse agitantem *currum*, vinctum caput vittâ candidâ, et purpurâ substrictum. Nõnne hæc subeuntia memoriam contristant te? Quid lachrymaris, ô vane? Nõnne sapiens ille Aristoteles docuit te hoc, *scil.* non firma putare ea quæ *sunt* a fortuna. ALEX. Illene sapiens, qui erat adulatorum omnium perditissimus? Sine me solum scire *facta* Aristotelis; quam multa a me petierit, quæ verò *ad me* scripserit; ut vero abusus fuerit ambitione mea erga eruditionem, assentans, et laudans, nunc quidem propter formam, quasi esset et hæc pars *aliqua* BONI; nunc verò propter res gestas et divitias. Putabat etenim rursus et has esse bonas, ut et ipse accipiens *eas* non erubesceret; præstigiator, ô Diogenes, homo, et artifex! At verò hunc fructum-percepi ex ejus sapientia, *scil.* discruciari *propter illa* quæ paulò ante enumerasti, ut propter maxima bona. DIOG. Sed nõstin' quid facies?

Suggeram enim tibi remedium doloris. Quando helleborus non hîc nascitur, tu tamen saltem, ore inhiante hauriens aquam Lethes, bibe, et rursus bibe, et sæpius; ita enim desines discrucari de bonis Aristotelicis: video enim et Clitum illum, et Callisthenem, et alios multos irruentes in te, ut discerpant, et ulciscantur te *ob ea* quæ perpetrâsti in ipsos. Quare ito tu aliâ hâc viâ, et bibe sæpius, ut dixi.

## DIALOGUS XX.

### ALEXANDRI ET PHILIPPI.

PHIL. NON potes quidem, ô Alexander, nunc inficiari te esse meum filium: non enim mortuus-fuisses, Ammonis si esses. ALEX. Nec ignorabam ipse, ô pater, quòd eram filius Philippi filii Amyntæ; sed accepi vaticinium, utpotè existimans *idem* esse utile ad res gerendas. PHIL. Quid ais? Utilene tibi videbatur præbere te fallendum a vatibus? ALEX. Non hoc *volui* sed barbari, *inquam*, perculsi-stupebant me, et nemo jam obstabat, quòd opinarentur *se cum* Deo pugnare; quapropter faciliùs superavi eos. PHIL. Quosnam pugnâ dignos viros vicisti tu, qui semper conflixisti *cum* timidis, prætendentibus arculos, et parmulas, et gerrassalignas? Superare Græcos, Bæotios, *nempe*, et Phocensês, et Athenienses, erat opus *præclarum*. Præterea subigere Arcadum armaturam gravem, et equitatum Thessalum, et jaculatores Eleorum et parmularios Mantineorum; aut Thracas, aut Illyrios, aut etiam Pæonas; hæc *inquam*, magna fuere. Nõne verò nõsti, quomodo *vel* decem millia hominum ascendentes ante te cum duce Clearcho superârunt Medos, et Persas, et Chaldæos, et homines illos auro ornatos, mollesque; neque illos sustinentes venire ad manus (*i. e. configere*), sed fugientes priusquam sagitta *ad eos* pertingeret. ALEX. At Scythæ, ô pater, et Indorum elephantantes *fuere* opus quoddam non contemnendum. Et simul devici eos, non ipsos dividendo, neque *per* prodiciones victorias emendo. Nec pejeravi unquam, aut pollicitus *aliquid* fidem-solvi, aut egi perfidum quid vincendi gratiâ. Et, *quo ad* Græcos, recepi quidem quosdam *ex iis* sine sanguine. Forsan verò audîsti quomodo ultus-sum Thebanos. PHIL. Novi hæc omnia; Clitus enim nunciavit mihi, quem tu inter cœnandum hastâ transfossum interfecisti, quòd ausus-esset laudibus extollere me præ tuis rebus gestis. Tu verò, abjectâ chlamyde Macedonicâ, Candyn, ut vocant, induisti, et tiaram rectam imposuisti, et à Macedonibus liberis viris adorari postulâsti. Et, quod *est* omnium maximeridiculum, imitatus es mores subactorum. Omitto enim dicere quam-multa alia patrâsti, includens viros eruditos *cum* leonibus,



et celebrans tales (*i. e. tam fœdas*) nuptias, et deperiens Hephæstionem. Cum-audirem hæc, laudavi unum solummodo nempe, quod abstinuisti ab uxore Darii pulchrâ existente, et curam-adhibuisti matris et filiarum ejus. Hæc etenim sunt regia. ALEX. Nõnne verò laudas, ô pater, meam periculorum appetentiam, et me primum desiliisse intra mœnia apud Oxydracas, et accepisse tot vulnera? PHIL. Non laudo hoc, ô Alexander; haud quia non puto esse decorum, *vel* regem aliquando etiam vulnerari, et periclitantem præire exercitum; sed quòd tale facinus minimè tibi profuit. Creditus enim esse Deus, si-quando vulnerareris, et homines viderent in-morem-oneris exportatum è prælio, sanguine manantem, et gementem propter vulnus; hæc, inquam, essent ludibrio spectantibus, et Ammon argueretur præstigiator, et mendax vates, prophetæque ejus adulatores. Aut (*si hanc rem hoc modo consideres*) quis non rideret, videns Jovis filium animo deficientem et medicorum ope esse indigentem? Nunc etenim, cum jam mortuus sis, nõnne putas multos esse qui carpant prætextum istum, cum videant cadaver Dei porrectum jacens, putrescens jam et tumefactum in morem corporum omnium? Aliterque considerando, ô Alexander, etiam utile illud, ut vocâsti, nempe, te, per hoc (*i. e. fictionem*) facilè vincere; illud, inquam, ipsum abstulit tibi multum gloriæ rerum benè gestarum. Quodque enim tuum memorabile facinus videbatur minutius, à Deo fieri visum. ALEX. Non hæc putant homines de me, sed statuunt me æmulum Herculi et Baccho. Et quidem solus ego superavi Aornum illam, quam neuter illorum cepit. PHIL. Vidèn', ut hæc dicas, quasi Ammonis filius? qui comparas teipsum Herculi et Baccho; et non erubescis, ô Alexander, nec dedisces arrogantiam, et nosces teipsum, et sapiēs jam mortuus.

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## DIALOGUS XXI.

### ACHILLIS ET ANTILOCHI.

ANT. QUALIA, ô Achilles, nuper dicta sunt à te Ulyssi de morte? Quam ignava, et indigna ambobus tuis præceptoribus, Chirone et Phœnice? Auscultabam enim, cum diceres, te velle colonum mercede-servire apud aliquem è pauperibus, cui multus non suppetat victus, potiùs quàm mortuus omnibus imperare. Hæc dicere deceret quidem forsàn Phrygem aliquem abjectum, timidum, et ultra pulchrè se habens (*i. e. præter honestum*) vitæ amantem. Magnum verò est dedecus, et contrarietas rebus à-te gestis in vita, te filium Pelei, heroum omnium periculorum-appetentissimum, cogitare humilia adedò de sese: qui, cum-liceret longævum ingloriè regnare in Phthiotide, lubens prætulisti mortem cum bona fama. ACHIL. At, ô Nestoris fili, cum essem tunc quidem adhuc impe-

ritus eorum *que hîc sunt*, et ignarus, utrum illorum (*gloria scil. an vita*) esset præstantius, præposui infelicem illam gloriolam vitæ. Nunc verò intelligo tandem, quàm quidem inutilis illa sit. Et, etiamsi superi *homines* quàm maximè decantabunt *gesta mea*, æqualis tamen honos *est* apud inferos. Et, ô Antiloche, nec pulchritudo ista, neque robur adest; sed jacemus omnes sub eadem caligine, similes, et differentes alii-ab aliis in *re* nulla. Et nec Trojanorum umbræ me formidant, neque Græcorum officiosè colunt: mera verò *est hîc* æqualitas, et mortuus similis *est mortuo*, sive ignavus *fuerit* sive strenuus. Hæc discruciant me; atque *ideo* gravior, quod non mercede-servio, vivens, (*i. e. in vita*). ANT. Quid agat tamen quispiam, ô Achilles? Ita enim visum-est naturæ, *scil.* omnes omnino mori. Quare oportet *te* legi acquiescere, et non discruciaci statutis. Et præterea, videsne quot sociorum *tuorum* sumus hîc circa te? paulo post verò et Ulysses in-totum descendet. Fert autem solatium vel rei societas, atque illud (*nempe*) ipsum te non solum pati. Vidên' Herculem, et Meleagrum, aliosquè admirabiles viros, qui, non opinor, acciperent reditum, si quis remitteret eos *in vitam* mercede-servituros pauperibus et victu-egentibus viris? ACHIL. Consilium quidem *tuum est* amicum. Memoria verò eorum *que aguntur* in vita, nescio quomodo, discruciat me et quemque, opinor vestrum. Si verò non confitemini, estis hoc peiores, per silentium (*i. e. secretò*) patientes idem *quod ego*. ANT. Non; sed meliores, ô Achilles: videmus enim inutilitatem loquendi. Datum verò est nobis silere, et ferre, et tolerare, ne optantes talia *nos* etiam debeamus risum (*i. e. derideamur et nos*) sicut tu.

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## DIALOGUS XXII.

### MENIPPI ET TANTALI.

MEN. QUID fles, ô Tantale, aut cur, stans ad lacum, teipsum deploras? TANT. Qia, ô Menippe, enectus sum siti. MEN. Adeòne piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens *aquam* cavâ manu. TANT. Nullum *esset* commodum, si incumberem; aqua enim fugit, postquàm senserit me appropinquantem. Si verò aliquando etiam hauriam, et admoveam *eam* ori, non præoccupo madefaciens (*i. e. non priùs, sive sat citò madefacio*) summum labrum, et *aqua* per digitos perfluens, nescio quomodo, relinquit rursus manum siccam. MEN. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu? non enim habes corpus; sed illud quidem, quod potuit esurire et sitire, sepultum est alicubi in Lydia. Tu verò anima quomodo adhuc aut sitias, aut bibas? TANT. Hoc ipsum est supplicium, animam meam sitire, quasi *esset* corpus. MEN. Sed hoc ita *esse* credamus,

quoniam dicis *te* siti puniri. Quid verò itaque dirum tibi erit (*i. e. eveniet?*) Num metuis ne moriaris inopiâ potûs? Non enim video alium orcum post hunc, aut obitum hinc in alium locum. TANT. Rectè sanè dicis. Et hoc igitur *est* pars condemnationis, *nempe, me*, nil indigentem, cupidum-*tamen*-esse bibendi. MEN. Deliras, ô Tantale; et, per Jovem, vidêris reverâ indigere potu, *nempe*, mero (*i. e. immixto*) helleboro, qui pateris *quiddam* diversum *ab* iis qui a canibus rabiosis morsi-sunt, formidans non aquam, sed sitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis animo, ô Tantale. Certò scito, quòd neque tu, neque alius mortuorum bibit; *est* enim impossibile; quanquam non omnes, sicut tu, sitiunt ex condemnatione, aquâ eos non expectante.

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## DIALOGUS XXIII.

### MENIPPI ET ÆACI.

MEN. EXPONE mihi, per Plutonem, ô Æace, omniâ in orco. ÆAC. Non facilè, ô Menippe, omnia. Accipe autem quotquot per capita-cognoscenda *sunt*. Hic quidein, quòd Cerbêrus est, nôsti? et adveniens jam vidisti portitorem hunc, qui trajecit te, et lacum, et Pyriphlegethontem. MEN. Novi hæc, et te, quòd januam custodis. Vidi etiam regem, et Furias. Ostende verò mihi homines antiquos, et præcipuè eorum illustres. ÆAC. Hic quidein *est* Agamemnon, hic Achilles, hic Idomeneus juxta *eum*. Postea Ulysses, deindè Ajax, et Diomedes, et Græcorum optimates. MEN. Papæ, Homere! Qualia tibi rhapsodiarum capita projecta-sunt humi, incognita, et informia, cinis omnia, et meræ nugæ, CAPITA re verâ CADUCA. Quisnam verò, ô Æace, est hic? ÆAC. Cyrus est. Hic verò Cræsus; hic ultra eum Sardanapalus? hic ultra hos Midas; ille vero Xerxes. MEN. Tene igitur, ô sceleste, exhorruit Græcia ponte-jungentem Hellespontum, affectantem verò navigare per montes?—Qualis verò est et Cræsus! Sardanapalum autem, ô Æace, permitte mihi in malam percutere. ÆAC. Nequaquam; franges enim cranium ejus, muliebre cum sit. MEN. Ergo amplexabortamen eum, cum-sit omnino semi-fœmina. ÆAC. Visne verò ostendam tibi et philosophos? MEN. Ita, per Jovem. ÆAC. Primus hic tibi est Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. Ita; et tu quoque, ô Menippe. MEN. Annon adhuc est tibi aureum illud femur? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. Habet, ô bone, fabas; ita ut hoc non *sit* tibi edule. PYTH. Da modò; alia *sunt* apud mortuos dogmata. Jam enim didici, quòd fabæ et testiculi parentum, hic *saltem*, nil *sint* simile, *sive*, non *sint* idem.

ÆAC. Hic autem est Solon *filius* Exceestidis, et ille Thales; et juxta ipsos Pittacus, et cæteri *sapientes*. Sunt verò omnes septem, ut vides. MEN. Hi, ô Æace, soli aliorum læti *sunt*, et alacres. Quis verò est ille cinere oppletus, quasi panis subcineritius, ille qui totus pullulavit pustulis? ÆAC. Empedocles, ô Menippe, qui ab Ætna adest semiustus. MEN. Quid passus (*i. e. quâ causâ motus*), ô æripes optime, injecisti teipsum in crateras? EMP. Insania quædam, ô Menippe, *adegit me*. MEN. Non, per Jovem, sed vana gloria, et fastus, et gravedo plurima (*i. e. stultitia*;) Hæc, *inquam*, combusserunt te *cum* ipsis crepidis *tuis*; indignum, ut eras. Veruntamen commentum illud non profuit tibi; nam deprehensus es mortuus.—Ubinam verò, ô Æace, *est* Socrates? ÆAC. Ille nugatur plerumque cum Nestore et Palamede. MEN. Vellem tamen videre ipsum, si hic sit alicubi. ÆAC. Vidên' calvum illum? MEN. Sunt omnes calvi; ita-ut hoc esset-omnium nota. ÆAC. Simum illum dico. MEN. *Est* et hoc idem: *sunt* enim omnes simi. SOCR. Mene quæris, ô Menippe? MEN. Maximè, ô Socrates. SOCR. Quomodò res *se habent* Athenis? MEN. Multi Juniorum profitentur philosophari: et certè plurimi *eorum sunt* summi philosophi, si quis spectet ipsos *tantum* habitus, et *incessus-eorum*. Quo-ad cætera autem—Vidisti, opinor, qualis ad te venerit Aristippus, et Plato ipse; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia. SOCR. Quid verò sentiunt de me? MEN. O Socrates, beatus es homo *quoad* talia (*i. e. fama beatus es*). Omnes itaque existimant fuisse te admirabilem virum, et novisse hæc omnia (oportet enim, opinor, verum dicere) nil *interim* scientem. SOCR. Dixi et ipse hæc iis; illi verò putabant rem esse prætextum. MEN. Quinam verò sunt hi circa te? SOCR. Charmides, ô Menippe, et Phædrus, et ille Clinix *filius*. MEN. Euge, ô Socrates, quoniam hic etiam exerces artem tuam, et pulchros non despicias. SOCR. Quid enim aliud suavius agerem?—Sed accumbito prope nos, si videtur. MEN. Non, per Jovem; abeo enim ad Cræsum et Sardanapalum prope ipsos habitaturus; videor enim *mibi* non paululum risurus audiens *illos* plorantes. ÆAC. Et ego jam abeo, ne quis mortuorum lateat nos effugiens. Aliàs verò, ô Menippe, videbis pleraque *videnda*. MEN. Abito. Hæc etenim, ô Æace, sufficiunt.

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## DIALOGUS XXIV.

### MENIPPI ET CERBERI.

MEN. O Cerbere, (sum enim tibi cognatus, cum-sim et ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descendet ad vos? Par *est* enim te Deum non solùm latrare, sed etiam

humanum sonare, cum velis. CERB. Procul quidem, ô Menippe, omnibus apparebat accedere vultu immoto, et non omnino mortem formidare visus, et volens indicare hoc stantibus extra ostium. postquam verò inclinavit intra hiatum, et vidit caliginem, et ego cicutâ mordens ipsum jam cunctantem pede detraxi, *tum* ejulabat, ut *solent* infantes, et deplorabat liberos suos, et fiebat omnigenus (*i. e. versabat se in omnes partes.*) MEN. Homo igitur sophista fuit, et non verè rem contemnebat? CERB. Non *verè*; sed, postquam id necessarium vidit, confirmabatur, quasi quidem non invitus passurus quod omnino necesse erat *ipsum* pati: *et hoc*, ut spectatores *cum* admirarentur. Et universè dicere possum de omnibus talibus, *quòd sunt* audaces et fortes usque ad *orci* fauces; quæ verò *sunt* intus certissimum *sunt* indicium, *an sint verè* fortes. MEN. Ego verò quomodo visus sum tibi descendisse? CERB. Solus, ô Menippe, dignus genere (*i. e. magnanimiter;*) et Diogenes ante te; quia intrâstis non coacti, nec protrusi, sed spontanei; ridentes, et renunciantes omnibus PLORARE.

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## DIALOGUS XXV.

### CHARONTIS ET MENIPPI.

CHAR. REDDE portoria, ô sceleste. MEN. Vociferare, ô Charon, si hoc est tibi jucundius. CHAR. Redde, inquam, *portoria*, pro quibus transvexi te. MEN. Non accipere potes a non habente. CHAR. Estne verò aliquis non habens obolum? MEN. Non quidem novi, an *sit* etiam alius quispiam: ego verò non habeo. CHAR. At, per Plutonem, præfocabo te, ô impure, nisi reddideris. MEN. Et ego, *hoc* baculo feriens, frangam tibi caput. CHAR. *Tunc* igitur gratis navigaveris tantum trajectum? MEN. Solvat tibi pro me Mercurius, qui me tibi tradidit. MER. per Jovem, *multum* lucrarer, si, *præter alios labores meos*, futurus-sum etiam solvere *portoria* pro mortuis. CHAR. Non abistam a te. MEN. *Igitur*, subducto navigio, permaneto *hic*, hujus rei (*i. e. me retinendi*) gratiâ.—Sed quomodo accipias quod non habeo? CHAR. Tu verò nonne nōsti, quòd oportebat afferre? MEN. Novi quidem; non autem habui. Quid ergo? Opportuitne *me*, propter hoc, non mori? CHAR. Solusne ergo gloriabere gratis transfretâsse. MEN. Non gratis, ô bone? exhausti enim *sentinam*, et remum arripui, et unus e cæteris vectoribus non flebam. CHAR. Nil hæc *sunt* ad portoria. Oportet te obolum reddere; non enim fas est aliter fieri. MEN. Abducito ergo me rursus in vitam. CHAR. Bellè dicis, ut, ob hoc, etiam plagas accipiam ab Æaco. MEN. Ne ergo turbascieto. CHAR. Ostende quid habes in pera. MEN. Lupinos, si vis, et Hecates cœnam. CHAR. Unde ô Mercuri, adduxisti nobis

canem hunc? Qualia verò loquebatur etiam in tractu, vectores omnes deridens, et vellicans, et unus cantillans, plorantibus illis? MEN. An ignoras, ô Charon, qualem transvestisti virum? omnino liberum, et cui nil est curæ. Hic est Menippus ille. CHAR. Atqui si unquam te cepero—MEN. Si ceperis, ô bone—bis verò non capies.

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## DIALOGUS XXVI.

### DIOGENIS ET MAUSOLI

DIOG. QUA de re, ô Car, magna-cogitas (*i. e. animum inflatus es*) et dignaris præponi nobis omnibus? MAUS. Vel propter regnum, ô Sinopensis; qui quidem rex-fui totius Cariæ, imperavi verò Lydis etiam quibusdam, et insulas quasdam subegi, et progressus sum usque-ad Miletum, subversis plerisque Ionix *partibus*. Et pulcher eram, et amplus, et in bellis validus. Hoc verò *est* maximum, quòd in Halicarnasso habeo monumentum perquam magnum *in me* impositum, quantum non alius mortuus, et neque adeo elaboratum ad pulchritudinem; equis et viris ad absolutissimam *formam* expressis *e* marmore pulcherrimo? quale ne vel templum aliquis facilè inveniat. Nonne tibi videor jure magna-cogitare *sive* *efferr*, propter hæc? DIOG. Propter regnum, ais, et pulchritudinem, et sepulchri molem. MAUS. Per Jovem, propter hæc. DIOG. Atqui, ô pulcher Mausole, neque vires illæ ampliùs tibi adsunt, neque forma. Si itaque eligeremus aliquem venustatis *nostræ* arbitrum, non possum dicere, quare tua calvaria præferatur meæ. Ambæ enim *sunt* calvæ, et nudæ, et pariter dentes ostendimus, et orbatum-sumus oculis, et simi-facti naribus. Fortasse quidem sepulchrum illud, et sumptuosa illa saxa possint-esse-*usui* Halicarnasseis ad ostentandum, et gloriosè-jactandum apud hospites, *non pè, cum ostendant*, quàm magnificum sit ipsis ædificium: non video autem, ô bone, quid tu ex-eo fruaris, nisi hoc dicas, quod pressus sub tantis saxis fers onus magis (*i. e. majus*) *quam* nos. MAUS. *Fuerintne* ergo illa omnia stolidia (*i. e. inania*) mihi, et eritne Diogenes honore par Mausolo? DIOG. Non par, ô nobilissime; Mausolus enim plorabit recordatus terrestria, in quibus existimabat se esse beatum. Diogenes verò deridebit eum. Et alter quidem, *scil. Mausolus*, memorabit sepulchrum suum extructum ab Artemisia uxore et sorore *sua*: Diogenes verò non novit quidem, an habeat quod corporis sepulchrum, neque enim curarat ipsi hujus. At, ô Carum abjectissime, functus vitâ viri reliquit *apud* præstantissimos famam de se excelsiorem, et in firmiori loco (*i. e. fundamento*) extructam quam tuum *illud* monumentum.

## DIALOGUS XXVII.

## NIREI, THERSITÆ ET MENIPPI

NIR. EN sanè, Menippus hic dijudicabit, uter *nostram* est formosior. Dic, ô Menippe, nonne videor tibi pulchrior? MEN. Quinam vero estis? Oportet enim, opinor, hoc prius scire. NIR. Nireus et Thersites. MEN. Uter igitur Nireus, et uter Thersites? Nondum enim *vel* hoc manifestum. THERS. Jam quidem obtinui hoc unum, quòd sum tibi similis, et non tantum differs, quantum cæcus iste Homerus te extulit, appellans omnium formosissimum. At ego, ille capite-acuto, et glabro, apparui *jam* judici nil deterior te. Tempus verò *est* tibi, ô Menippe, *dicere*, utrum existimes formosiozem. NIR. Me *sanè* filium Aglaïæ et Charopis, *qui veri pulcherrimus sub* (i. e. ad) *Ilium*. MEN. At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed ossa quidem *nostra* similia *sunt*; calvaria verò *tua* dignosci potest hoc solummodo a Thersitæ calvariâ, quod *tua est* fragilis: habes enim molliculam eam, et neutiquam virilem. NIR. At verò roga Homerum, qualis eram cum Græcis commilitarem. MEN. Somnia mihi narras. Ego verò *æstimo* quæ video, et nunc possides: qui autem tunc *vivebant* nôrunt illa, *quæ tu nunc jactas*. NIR. Nõne ergo ego, ô Menippe, sum hîc formosior. MEN. Neque es tu, neque alius formosus. Aqualitas enim *est* apud inferos, et pares *sunt* omnes. THERS. *vel* hoc quidem mihi sufficit.

## DIALOGUS XXVIII.

## MENIPPI ET CHIRONIS.

MEN. AUDIVI, ô Chiron, quòd, cum-esses Deus, cupiebas *tamen* obire. CHIR. Audisti hæc vera, ô Menippe. Et mortuus sum, ut vides, cum-potuerim esse immortalis. MEN. Quinam verò te mortis amor occupavit, *quippe* rei plerisque inamabilis? CHIR. Dicam *id* apud te, quum sis non imprudens. Non erat amplius *mibi* jucundum immortalitate frui. MEN. Nõne erat jucundum *te* viventem tueri lucem? CHIR. Non, ô Menippe: Ego enim duco JUCUNDUM illud, *ut vocatur*, esse varium quiddam, et non simplex. Ego verò vivens perpetuò, et fruens iisdem, *nempe*, sole, luce, cibo (tempestates verò ipsæ, et omnia contingentia, ordine singula, quasi succedebant alia aliis) satiatum-sum ergo iis. JUCUNDUM enim prorsus erat non in semper eodem, sed etiam in permutando. MEN. Bene dicis, ô Chiron. Quomodo verò fers ea

*quæ apud inferos sunt, ex quo, iis prælatis, huc venisti?* CHIR. Non insuaviter, ô Menippe? equalitas enim *est* prorsus popularis, et res habet nil differentiæ, esse in luce, vel in tenebris. Et præterea, nec sitire necesse est, ut apud superos, neque es urire; sed sumus horum omnium non-indigi. MEN. Vide, ô Chiron, ne contradicas tibi-ipsi, et oratio tua redeat eodẽm. CHIR. Quomodo hoc dicis? MEN. *Dico hoc*, quia, si perpetua similitudo et identitas rerum in vita fiebant tibi causa fastidii, similia etiam hîc existentia similiter fient causa-fastidii, oportebit *te* quærere permutationem quandam exhinc etiam in aliam vitam; quod, opinor, *est* impossibile. CHIR. Quid igitur agat aliquis, ô Menippe? MEN. Quod ego opinor, et alii dicunt; *nempe, oportere*, prudentem acquiescere, et contentum esse præsentibus, et putare nil eorum intolerabile

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## DIALOGUS XXIX.

### DIOGENIS, ANTISTHENIS, ET CRATETIS.

DIOG. OTIUM *nunc* agimus, Antisthenes et Crates: quare cur non obambulaturi abimus rectâ *versus orci* descensum, visuri descendentes, quales, *nempe*, sunt, et quid quisque eorum agat? ANT. Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò ut-dimittantur, supplicantes; quosdam autem ægrè descendentes, et, Mercurio *eos* in cervicem impellente, reluctantes tamen, et supinos contra-nitentes, nulla necessitate, (*i. e. frustra.*) CRAT. Ego itaque etiam narrabo vobis, quæ vidi in via, cum descendereim. DIOG. Narra, ô Crates; vidêris enim dicturus quædam prorsus ridicula. CRAT. Descendebant quidem et alii plurimi nobiscum; inter eos verò illustres *quidam, nempe*, et Ismenodorus dives ille nostrâs, et Arsaces præfectus Mediæ, et Orætes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithæronem, dum-proficisceretur, opinor, Eleusinem) et gemebat, et habuit vulnus in manibus, et inclamabat liberos nuper natos quos reliquerat, et incusabat se audaciæ, qui, transiens Cithæronem, et iter-faciens-per loca circa Eleutheras bellis vastata, adduxerat *tamen* duos tantum famulos; idque, cum haberet secum quinque phialas aureas, et cymbia quatuor. Arsaces vero (*erat enim jam natu-grandis, et, per Jovem, non inhonestus facie pro barbarico, (i. e. pro barbarorum hominum aspectu)* ægrè ferebat, et indignabatur incedere pedibus, et volebat sibi equum adduci. Equus enim mortuus-fuerat-cum ipso, ambo transfixi unâ plagâ a Thrace quodam scutato in prælio ad Araxim contra Cappadocem. Arsaces enim, ut *ipse* narrabat, prorumpens longè *ante* alios adequitabat. Thrax verò subsistens, et scutum suum subiens, excutit hastam Arsacis. Hic verò



et (*nempe Thrax*) supponens sarissam transfodit ipsumque equum. ANT. Quommodo, ô Crates, possibile erat hoc fieri unâ plagâ? CRAT. Facillimè, ô Antisthenes. Hic enim (*scil. Araces*) adequitabat, prætendens contum quandam viginti-cubitalem; Thrax verò, cum excussisset plagam peltâ, et cuspis præterisset ipsum, subsidens in genu excepit impetum *Arsacis* sarissâ, et sub pectus vulnerat equum, transfodientem sese præ vehementia et impetu; trajicitur verò et Arsaces penitus in inguen usque ad nates. Vides quale hoc factum evenit: opus fuit non viri, sed potius equi. Indignabatur tamen *Arsaces*, quòd esset, cæteris tantum honore-æqualis, et volebat eques decendere.—Orates autem erat privatus, et prorsus pedibus tener, et non potuit stare humi, nedum incedere. Medi verò omnes re-verâ patiuntur idem. Postquam descenderint ab equis, agrè incedunt, veluti qui summis-pedum-digitis gradiuntur super spinas. Quare, cum dejiciens seipsum jaceret, et vellet nullo pacto resurgere, tunc Mercurius optimus tollens eum portabat usque ad cymbam: ego verò ridebam. ANT. Ego autem, cum descenderem, non admiscui meipsum cæteris, sed, relinquens plorantes illos, et accurrens ad cymbam, præoccupavi locum, ut commodè navigarem. In trajectu verò, nonnulli quidem et flebant, et nauseabant: ego autem oblectabar admodum inter eos. DIOG. Tu sanè, ô Crates, et tu Antisthenes, tales sortiti-estis comites. At et Blepsias fœnerator ille ex Piræo, et Lampis Acarnan externorum militum-ductor, et Damis dives ille e Corintho, simul descendebant mecum: Damis quidem mortuus ex veneno dato a filio; Lampis verò jugulatus a seipso, ob amorem Myrtii meretricis. Miser autem Blepsias dicebatur exaruisse fame; et ostendebat hoc, apparens pallidus supra modum, et ad exilissimum attenuatus. Ego verò, etsi ante nōram interrogabam tamen, quomodo mortuus-fuisset.—Dixi dein' Damidi filium accusanti: "Passus es sanè non injusta ab eo, qui habens mille simul talenta, et luxurians ipse jam nonagenarius, suppe-  
ditabas tamen quatuor tantum obolos adolescentulo octodecim-  
annorum."—Tu verò (*deinde aiebam*) "ô Acarnan (gemebat enim et ille, et Myrtium execrabatur) quid accusas amorem, non verò teipsum? Tu, qui nunquam formidabas hostes, sed audacter præliabaris ante alios, captus-es tamen tu fortis ille a puellâ vulgari, et fictis lacrymis, et gemitibus!"—Blepsias equidem, ipse præoccupans, accusabat nimiam ipsius stultitiam, quòd vanus (*i. e. nequicquam*) putans se in perpetuum victurum custodierat opes suas hæredibus nil attinentibus (*i. è. nullo modo sibi cognatis*).—Sed, denique, gementes illi tum mihi præbebant voluptatem non modicam—At jam quidem sumus ad ostium orci. Oportet itaque nos prospicere et procul contemplari advenientes. Papæ? plurimi quidem sunt, et varii, et lacrymantes omnes, præter nuper natos hosce, et infantes. Quin et prorsus senio-confecti lugent. Quid hoc? Num vitæ philtum quoddam eos tenet? Libet ergo interrogare decrepitem hunc—"Quid lacrymaris tu mortuus tam ætate-provectus? Quid indignaris, ô optime, idque, cum advenieris huc

“senex? Nuncubi rex eras? MEN. Nequaquam. DIOG. At  
 “satrapa *forsan?* MEN. Neque hoc. DIOG. Num ergo dives  
 “eras, ideòque dolet te obîsse, relictis deliciis plurimis? MEN.  
 “Nil tale; sed jam quidem natus-eram circiter *annos* nonaginta.  
 “Habui verò victum inopem ex arundine et linea, egenus supra  
 “modum, et liberis carens, et claudus insuper, et aquosum intu-  
 “ens (*i. e. lippiens.*) DIOG. Anne dein’, talis cum-esses, cupie-  
 “bas vivere? MEN. Etiam: Lux enim erat dulcis, mori autem  
 “dirum et fugiendum. DIOG. Deliras, ô senex, et pueriliter-  
 “agis in re necessaria, idque, cum-sis coævus *vel* portitori. Quid  
 “igitur posthac dixerit quispiam de adolescentibus, cum tam  
 “grandævi sunt vivendi-cupidi, quos oportebat mortem sectari  
 “tanquam malorum in senectute remedium.”—Sed abeamus, ne  
 quis etiam suspicetur nos quasi fugam meditantes, videns collec-  
 tos circa ostium.

## DIALOGUS XXX.

### AJACIS ET AGAMEMNONIS

AGAM. SÎ tu, ô Ajax, furore-correctus interfecisti teipsum,  
 ac membratim-concidisti et nos omnes, quid accusas Ulyssem? Et  
 nuper, neque aspexisti ipsum, cum venit *huc* vatem-consulturus;  
 nec dignatus-es alloqui virum commilitonem ac sodalem, sed fas-  
 tuosè et grandi incessu *eum* præteristi. AJAX. Meritò, ô Agam-  
 emnon; nam idem *ille* extitit mihi causa furoris, *quippe qui solus*  
*mibi* competitor-oppositus *fuerat* pro armis. AGAM. Voluistine  
 verò esse sine-æmulo, et absque-pulvere superare omnes? AJAX.  
 Etiam, *quo-ad* talia; armatura enim, cum-esset patruelis *mei*, erat  
 mihi domestica (*i. e. cognatione debita.*) Et vos cæteri *proceres*,  
 multò præstantiores *isto* detrectâstis certamen, et cessistis mihi  
 certaminis præmia. Iste verò *filius*-Laertæ, quem ego sæpe ser-  
 vavi periclitantem (*i. e. cum parum abesset quin*) concideretur a  
 Phrygibus, voluit esse præstantior *me*, et magis-idoneus obtinen-  
 dis armis. AGAM. Accusa igitur, ô generose, Thetidem; quæ,  
 cum-oporterat tibi tradere hæreditatem armorum, cum esses cog-  
 natus *Achilli*, afferens *tamen eadem* in medio posuit. AJAX.  
 Minimè; sed Ulyssem, qui solus æmulatus est. AGAM. Venia,  
 ô Ajax, *ei debetur*, si cum esset homo, appetivit gloriam, rem dul-  
 cissimam, cujus gratiâ et nostrum unusquisque periclitari sustinet:  
 quandoquidem etiam vicit te, et hoc apud iudices Trojanos.  
 AJAX. Novi ego, quæ me condemnavit; sed non fas est dicere  
 aliquid de Diis. At non possum, ô Agamemnon, non odisse Uly-  
 sem, ne *quidem* si ipsa mihi Minerva hoc imperet.

## DIALOGUS XXXI.

## MINOIS ET SOSTRATI.

**MIN.** IMMITTATUR sanè Sostratus hicce latro in Pyriphlegethontem. Sacrilegus autem hic discerpatur a Chimæra. Iste verò tyrannus, ô Mercuri, porrectus juxta Tityum arrodatur et ipse jecur (*i. e. quo-ad jecur*) a vulturibus. At vos, boni, abite ociùs in campum Elysium, et habitate insulas beatorum, pro iisquæ justa fecistis in vita, **SOST.** Audi, ô Minos, num tibi videbor justa dicere. **MIN.** Audiamne jam denuo? Annon, ô Sostrate, *jam* convictus-es, ut-qui sis malus, et tam multos occideris? **SOST.** Convictus-sum quidem; at vide, an justè puniar. **MIN.** Et omnino, si justum *est* meritum *cuique* rependere. **SOST.** Responde tamen mihi, ô Minos: interrogabo enim te brève quiddam. **MIN.** Dic, modò non prolixa, ut jam et alios judicemus. **SOST.** Quæcunque egi in vita, utrùm volens egi, an destinata-fuerant mihi a Parca. **MIN.** A Parca proculdubio. **SOST.** Nonne igitur nos omnes, et qui videmur boni, et qui mali, agimus hæc illi subservientes, *scil. Parcæ*? **MIN.** Etiam; *subservientes* Clothoi, quæ injunxit cuique nascenti *omnia ab eo in vitâ* agenda. **SOST.** Si igitur aliquis coactus ab alio occideret quempiam, non valens contradicere illi *qui cogit, utpote ab eodem* vi compulsus (ut, cum carnifex, aut satelles, *occidit aliquem*, ille quidem (*nempe carnifex*) obtemperans judici, hic verò (*scil. satelles*) (tyranno) quemnam *in re tali* accusabis tu cædis? **MIN.** Judicem proculdubio, aut tyrannum? quoniam non gladium ipsum: hic enim (*scil. gladius*) subservit *solummodo*, cum-sit *nil, nisi* instrumentum ad *satiandam* iram illi qui primus præbuit causam (*i. e. qui necis autor fuit.*) **SOST.** Euge, ô Minos, quòd etiam auges *argumentum meum* exemplo. Si verò quis, hero mittente, veniat aurum alferens vel argentum, utri habenda est gratia, aut uter perscribendus est beneficus? **MIN.** Is-qui misit, ô Sostrate; qui enim attulit erat minister *tantum*. **SOST.** Vidèn' ergo, quàm injusta facias, puniens nos, qui fuimus ministri *tantum* eorum quæ Clotho imperavit; et honorans hos, qui bona aliena *solummodo* ministrârunt; Non enim potest quis illud dicere, *nempe*, quòd possibile erat contradicere iis quæ imperata fuere cum omni necessitate. **MIN.** O Sostrate, si accuratè examines, videas et alia plurima fieri non secundùm rationem. At tu capies fructum hunc *e quæstione tua*; quoniam vidèris esse non solùm latro, sed et sophista quidam—Solvito ipsum, ô Mercuri, et ne-amplius puniatur.—Vide verò, ne doceas alios etiam mortuos interrogare similia.

## DIALOGUS XXXII.

## MENIPPUS, SEU NECYOMANTIA.

## MENIPPUS ET PHILONIDES.

**MEN.** *SALVE, ô atrium, vestibulumque domûs meæ. Ut lubens te aspexi, progressus in lucem*—**PHIL.** Nōne Menippus est hic, canis ille? Nequaquam sanè alius, nisi hallucinor ego ad Menippos omnes. At quid sibi vult hæc habitûs novitas, pileus, scilicet, et lyra, et leonis-exuviæ? Accedendum tamen ad eum.—Salve, ô Menippe. Et unde nobis advenisti? Non enim longo tempore apparuisti in urbe. **MEN.** *Venio relicto manium specu, et tenebrarum portis, ubi orcus incolitur procul a Diis.* **PHIL.** O Hercules! Itane Menippus mortuus latuit nos (*i. e. clam nos obiit*) et denuo revixit? **MEN.** *Non; sed orcus recepit me adhuc spirantem.* **PHIL.** Quænam verò fuit tibi causa novæ hujus et incredibilis peregrinationis? **MEN.** *Juventa, et plurima animi audacia me incitavit.* **PHIL.** Desine ô beate, tragicè loqui, et descendens ab Iambis dicito simpliciter quodammodo, quænam est vestis illa, et quid tibi opus fuit itinere inferno? alioqui enim est illa via quædam nec jucunda neque grata. **MEN.** *Necessitas, ô dilecte, dimisit me ad domum Ditis, consulturum animam Tiresiæ Thebani.* **PHIL.** Heus, tu! at num deliras? aliter enim non ita metricè-decantares apud homines-amicos. **MEN.** Ne mireris, ô amice; nuper enim versatus cum Euripide et Homero, nescio quomodo, impletus-sum carminibus, et metra veniunt spontanea mihi in os—Sed dic mihi, Quomodo se habent res apud superos, et quid agunt in urbe? **PHIL.** Nil novi, sed qualia antehac, nempe, rapiunt, pejerant, tabulis-inscribunt-nomina-usuras-debentium (*i. e. fænerantur*) obolos-trutinant (*i. e. vilissimum quodque faciunt lucellum.*) **MEN.** O miseri et infelices! non enim nōrunt qualia nuper rata-sunt apud inferos, et qualia plebiscita decreta-sunt contra divites; quæ, per Cerberum ut illi effugiant, nulla datur facultas. **PHIL.** Quid ais? Estne decretum aliquid novius ab inferis de iis-qui hîc agunt? **MEN.** Per Jovem, et multa. Sed non fas est ea prodere apud omnes, neque arcana effutire, ne quis scripserit nobis dicam impietatis apud Rhadamanthum. **PHIL.** Nequaquam, ô Menippe, per Jovem, ne inideas sermones homini amico. Dices enim apud metacendi gnarum, et præterea apud etiam sacris-initiatum. **MEN.** Mandas quidem mihi durum mandatum, et non omnino tutum. Sed audendum tamen tui gratiâ,—Decretum est itaque, 'Divites hosce, "et opulentos, et aurum inclusum, tanquam Danaen, custodientes"—

2. **PHIL.** Ne prius, ô bone, dicas quæ decreta-sunt, quàm percurras illa quæ perquam libenter audirem ex te, nempe, quænam fuit tibi causa descensûs; quis verò itineris dux: tum singula ordine, et quæ vidisti, et quæ audisti apud eos. Veri-simile enim est

te rerum eximiarum studiosum nil prætermisisse visu dignum aut auditu. MEN. Parendum est tibi etiam in his. Quid enim quis faciat, cum cogat amicus?—Et primum exponam tibi sententiam meam, et unde impulsus fui ad descensum. Ego enim, usque dum inter pueros quidem essem, audiens Homerum et Hesiodum narrantes bella et seditiones, non solum semideorum, sed et ipsorum jam Deorum; præterea verò et adulteria eorum, et violentias, et rapinas, et supplicia, et patrum expulsionones, et sororum nuptias, exinde putabam hæc omnia pulchra esse, et non leviter erga eadem incitabar. Postquam verò cæpi inter viros censi, hinc rursus audiebam leges jubentes poetis contraria, scil. neque mœchari neque seditiones movere, neque rapinas exercere. Constiti igitur in magna dubitatione, nescius quomodo meipso uterer (*i. e. quid de me facerem.*) Neque enim putabam Deos unquam adulteria-patrâsse, et seditiones-movisse contra se-invicem, nisi judicarent de his tanquam pulchris; neque legum-latores suadere his contraria nisi censerent id conducere.

3. Postquam itaque dubius-hærerem, visum est mihi, me hosce adeuntem, qui philosophi vocantur, et iis me ipsum in manus tradere, et orare eos ut uterentur me quomodocunque vellent, et ostenderent mihi simplicem quandam stabilemque vitæ viam. Hæc quidem itaque mente-agitans adibam eos. At latui meipsum ruens (*i. e. imprudens ruebam*) e fumo in ipsam, ut aiunt, flammam. Apud hos enim observans plerumque inveni ignorantiam, et perplexitatem plurimam, adeò ut hi mihi statim vitam idiotarum apparere-facerent auream. Nam alius videlicet eorum hortabatur omnino voluptati-indulgere, et sequi hanc solam ex omnibus; hanc etenim esse fœlicitatem. Alius verò rursus continuo accinens celebres illos Hesiodi versus de virtute, et sudorem, et ascensum ad montis verticem, suadebat me semper laborare, et ærumnosum-esse, et corpus subigere, sordentem, et squalentem, et omnibus morosum-me-præbentem, et convitiantem. Jubebat alius contemnere divitias, et putare possessionem earum indifferentem. Alius vero rursus contra ostendebat et ipsas divitias esse Bonum quid. Quid verò opus est me memorare etiam de mundo? qui quotidie audiebam ab iis hujusmodi voces, nempe, ideas, et incorporea, et atomos, et vacua, et talem quandam nominum contrariorum turbam? Et quod absurdissimum erat horum omnium difficilium fuit hoc, quòd illorum unusquisque, loquens de maximè-contrariis, afferebat sermones vincentes admodum, et persuasorios, ita ut possem contradicere neque huic dicenti eam ipsam rem, de qua erat questio, esse calidam, neque illi asserenti eandem esse frigidam; et hoc, cum plane scirem, quòd non aliquid unquam posset esse calidum et frigidum eodem tempore. Planè ergo passus eram quiddam simile his-qui dormitant, modò quidem annuens, modò iterum renuens. Hoc quod sum dicturus, est adhuc multo absurdius illis quæ jam dixi. Observans enim, comperi ipsos hosce philosophos studiosè-exercentes maximè-contraria ipsorum sermonibus. Vidi itaque eos,

qui hortabantur spernere divitias mordicus ipsas tenentes, et de fœnore litigantes : et pro mercede docentes, et harum gratiâ omnia sustinentes : et illos-qui gloriam aspernabantur, omnia ejus gratiâ studiosè agentes : et prope omnes rursus accusantes voluptatem, privatim verò huic soli deditos.—Frustratus igitur etiam hac spe, magis adhuc angebar, paululùm *tamen* consolans meipsum quòd et stultus essem, et ignarus adhuc veri oberrarem cum multis, et prudentibus, et magnopere propter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum pervigilanti, *me* Babylonem profectum implorare aliquem ex Magis Zoroastri discipulis et successoribus. Audiveram enim ipsos et portas inferni aperire incantamentis, et cæremoniis quibusdam, et tutè deducere quem vellent, et inde rursus remittere. Putavi ergo esse optimum *factu*, *me* paciscendo-impetrantem descensum ab horum quopiam, et ad Tiresiam Bœotium profectum discere ab eo, utpote vate et sapiente, quânam esse optima vita, et quam quis rectè sapiens, eligeret. Et sanè, *super hoc*, exsiliens quantâ poteram celeritate contendi rectè Babylonem. Cum verò eò pervenissem, convenio Chaldæorum quendam, sapientem virum, et arte Magum, canum quidem capillos, et *quo-ad*venerandum admodum barbam demissum (*i. e. demissam habens barbam*) nomen verò erat ei Mithrobarzanes. Implorans autem, et supplicans, vix impetravi ab eo mihi *viæ ad inferos* dux-esse quâcunque vellet mercede. Vir autem, *me* recepto, primò quidem, cum lunâ novâ exorsus, lavit *me per* novem et viginti dies, manè deducens ad Euphratem orientem versùs solem, et recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, et minimè certum (*i. e. distinctum*) sicut mali præcones in certaminibus (*i. e. ludis*) Videbatur tamen invocare Dæmones quosdam. Tum post incantationem, cum ter inspuisset in faciem meam, rediit denuo, neminem occurrentium intuens. Et glandes quidem *erant* nobis cibus, potus verò lac, et mulsum, et Choaspis aqua ; lectus autem sub dio in herba. Postquam verò satis habuit præparati-per diætem, ducens *me* circa mediam noctem ad fluvium Tigrem purgavitque me, abstersit, et undique purificavit face, et squillâ, et aliis pluribus, simul et incantamentum illud submurmurans. Deinde incantans me totum, et circumiens, ne læderer a spectris, reducit *me* domum, ita-ut eram retrogradientem : et habuimus reliquum *noctis* circa navigationem. Ipse ergo induit magicam quandam vestem similem admodum Medicæ. Adferens verò ornavit me hisce, pileo, *nempe*, et exuviis leonis, et lyra insuper ; jussitque, si quis rogaret me nomen, non dicere Menippum, sed Herculem, aut Ulyssem, aut Orpheum. PHIL. Quid ita, ô Menippe ? Non enim intelligo causam neque habitûs, neque nomen. MEN. Hec sanè manifestum est, et non omnino arcânum. Quoniam enim hi ante nos descenderunt vivi in orcum, putabat, si assimilâsset me illis, facilè custodias Æaci decepturum, et nullo

prohibente transiturum, utpote magis familiarem, cum deduceret tragicè admodum per vestitum.

5. Jam verò itaque lucescebat dies, et degressi ad flumen occupati fuimus circa exitum e-portu. Parata verò erant ipsi et cymba, et sacrificia, et mulsum, et quot alia *erant-usui ad cæremoniam*. Impositis igitur omnibus paratis, tum et ipsi quidem *conscendimus mæsti, et uberes lacrymas fundentes*. Et jam quidem aliquatenus vecti fuimus in fluvio. Deinde verò navigavimus in paludem, et lacum in quem Euphrates conditur. Trajecto verò et hoc, devenimus in desertam quandam, et sylvosam, et obscuram regionem. In quam egressi (præibat autem Mithrobarzanes) et foveam effodimus, et oves jugulavimus, et sanguinem libavimus circa foveam. Magus verò, interea facem tenens accensam, et vociferans non jam submissâ voce, sed quam-maximè poterat, inclamabat Dæmonesque simul omnes, et Pœnas, et Furias, et nocturnam Hecaten, et excelsam Proserpinam, admiscens simul barbarica quædam, et ignotâ, et polysyllaba nomina. Statim itaque omnia illa *loca* concussa sunt, et solum diffissum est ex incantamento, et latratus Cerberi procul audiebatur, et res erat supra modum-tristis et aspectu-terribilis. *Timuit verò infra Pluto umbrarum rex*. Jam enim apparebant pleraque, et lacus, Pyriphlegethon, et Plutonis palatia. Descendentes tamen unâ per hiatus invenimus Rhadamanthum præ metu propè extinctum. Cerberus verò latrabat quidem, et furebat; me verò ociùs lyram pulsante, statim cantu sopitus est. Post-quam verò venimus ad lacum, parum quidem *absfuit quin* ne trajiceremur; nam navigium erat jam onustum, et ejulatu plenum. Navigabant verò omnes saucii, hic quidem capite contusus, ille verò crure, alius verò alio quopiam *membro; ita ut* mihi viderentur e bello quopiam adesse. Optimus tamen Charon ut vidit leonis exuvias, Herculem esse me ratus recepit, et lubens transvexit, et semitam commonstravit *nobis* egressis.

6. Quoniam verò in tenebris eramus, Mithrobarzanes quidem præibat. Ego verò sequebar adhærens ei a tergo, donec devenimus in maximum pratum asphodelo consitum. Ibi autem stridulæ mortuorum umbræ circumvolitabant nos. Progressi verò paululum pervenimus ad Minois tribunal. Hic autem sortitus est sedens (*i. e. sedem*) super altum quoddam solium. Pœnæ autem, et Dæmones vindices, et Furia assistebant ei. Ex-alterâ verò parte adducebantur multi quidam ordine catenâ longâ vincti. Dicebantur autem esse mæchi, et lenones, publicani, et adulatores, et delatores et talis turba perturbantium omnia in vita. Seorsim verò divitesque et fœneratores accedebant, pallidi, et ventricosi, et podagrici, gravatus quisque eorum collari, et corvo talentorum duorum. Nos igitur adstantes vidimusque transacta, et audivimus defendentes *se*. Novi vero quidam mirique oratores accusabant eos. PHIL. Quinam hi *fuere*, per Jovem? Nec enim gravere et hoc dicere. MEN. Nôstin' alicubi umbras hasce e corporibus factas ad solem. PHIL. Omnino sanè. MEN. Hæ igitur, postquam mortui-fuer-

imus, accusant *nos* et contra-testantur, et redarguunt ea quæ facta sunt a nobis in vitâ: et videntur quædam earum perquam fide-dignæ, utpote semper versantes *nobiscum*, et nunquam abcedentes a corporibus *nostris*. Minos igitur, diligenter examinans, dimisit quemque in impiorum locum, pœnam subiturum pro ausorum merito: et præcipuè perstringebat eos qui inflati-erant propter et divitias, et imperia, ac tantùm non vel adorari expectantes; *idque fecit Minos*, detestans momentaneam eorum jactantiam, et superbiam; quòdque non meminerint et ipsos esse mortales, et mortalia bona sortitos. Illi verò, exuti splendidis illis omnibus (divitias dico, et genera, et imperia) stabant nudi, *et vultu demisso vitæ hujus* fœlicitatem tanquam somnium quoddam recensentes: quare ego, hæc videns, supra modum gaudebam; ac, si agnoscerem eorum quempiam, accedens tacitè sub-monebam *eum*, "Qualis erat in vita, et quantum tunc turgeret, cum multi manè adstarent vestibulo expectantes egressum *ejus*, protrusique *interim*, et exclusi a famulis. At is, vix tandem illis expriens purpureus, aut auratus, aut versicolor quispiam, putabat *se* reddere alloquentes fœlices, et beatos, si, protendens pectus aut dextram, daret *iis alterutrum* osculandum.—Tum illi *hæc* audientes discruciabantur.

7. Una verò causa judicata-fuit a Minœe etiam in gratiam. Cyrenæus quippe Aristippus (prosequuntur enim eum honore, et valet plurimùm apud inferos) interveniens liberavit a condemnatione Dionysium Siculum, cum accusatum a Dione *de* multis et nefariis *criminibus*, tum testimonio-convictum a Porticu, *et* pene alligatum Chimæræ; *liberavit, inquam, eum Aristippus*, asserens multis eum eruditis benignum fuisse in *suppelitanda* pecunia. Discedentès verò unà a tribunali pervenimus ad supplicii-locum. Ibi verò licuit, ô amice, et audire et videre multa et miserabilia. Nam audiebatur simul et flagellorum sonus, et assatorum in igne ejulatus, et tormenta, et collaria, et rotæ; et Chimera dilacerabat, et Cerberus dilanians-vorabat; omnesque simul puniebantur, reges, servi, satrapæ, pauperes, divites, mendici; et pœnitebat omnes facinorum. Spectantes verò etiam agnovimus eorum quosdam, *nempe*, quotquot erant *e* nuper mortuis: illi verò occultabant *sese*, et avertebantur. Si verò aspicerent *nos*, *erat id* quiddam servile admodum et adulatorium; et hoc, cum-fuissent in vita, quàm putas, sævi et fastuosi?—Dimidium quidem malorum remittebatur pauperibus, et interquiescentes rursus puniebantur.

8. Vidi equidem et fabulosa illa, Ixionem, et Sisyphum, et Tantalum Phrygem miserè *se* habentem; et terrâ genitum Tityum: ô Hercules, quantum! jacebat enim occupans *totius* agri spatium. Pratergressi verò et hos, irrumpimus in campum Acherusium; ibique invenimus semideosque, et heroïnas, et aliam mortuorum turbam, distributam in gentes et tribus; hos quidem vetustos quosdam, et situ obsitos, et, ut ait Homerus, *EVANIDOS*;



alios verò juveniles, et firmos, ipsosque maximè ex Ægyptiis, vim propter condituræ. Erat sanè quiddam non facilè admodum quemque eorum dignoscere; sunt enim omnes prorsus sibi-mutuo similes, nudatis, *quippe*, ossibus: at eos, vel diu contemplantes, vix tandem agnoscebamus. Jacebant verò, alii super alios, obscuri, et indistincti, et nil jam retinentes eorum quæ apud nos pulchra *habentur*. Quare, sceletis plurimis in eodem-loco jacentibus, et similibus *sibi invicem* omnibus, et terrificum cavumque quiddam tuentibus, dentesque nudos ostendentibus, dubitabam apud me, quonam-signo discernere in Thersitem a pulchro Nireo, aut mendicum Irum a rege Phæacum, aut Pyrrhiam coquum ab Agamemnone. Nil etenim veterum notarum adhuc ipsis permansit, sed ossa erant similia, obscura, et titulis-carentia, et quæ jam a nemine dignosci poterant.

9. Vita igitur hominum videbatur mihi, ista spectanti, similis esse pompæ cuidam longæ: Fortuna verò choro-præesse, et disponere singula, accommodans pompam-agentibus diversos variosque habitus. Fortuna etenim hunc recipiens regaliter inſtruxit, tiaramque imponens, et satellites tradens, et caput *ejus* diademate coronans: alii verò induebat servi habitum: hunc verò ornabat, ut pulcher esset; illum autem inſtruxit deformem et ridiculum: opinor enim oportere spectaculum omnigenum, *sive varium*, esse. Sæpe verò mutabat habitus quorundam in media pompa, non sinens *eos* ad finem pompam-usque-agere, ut *primò* instructi fuerant, sed vestes mutans cogebat Cræsum assumere servi et mancipii habitum: Mæandrium verò, eò usque inter servos procedentem, Polycratis tyrannide mutatâ-veste induit, et aliquantisper *tantum* sinebat *eum* uti habitu *regali*. Postquam verò pompæ tempus præterit, tum unusquisque vestitum reddens, et habitum cum *ipso* corpore exuens, fit qualis erat prius, nil differens a vicino. Quidam verò præ ignorantia, cum fortuna adstans ornatum repetit, agrè-ferunt quidem, et indignantur, quasi propriis quibusdam privati, ac non ea reddentes quibus ad exiguum *solummodo tempus* utebantur. Opinor verò *te* sæpe vidisse et tragicos hosce rerum in scena actores, factos modò quidem Creontas, modò verò Priamos aut Agamemnonas, pro necessitatibus dramatum (*i. e. prout fabulæ postulant*). Et idem actor, etiamsi fortè paulò ante graviter admodum imitatus-fuerit personam Cecropis, aut Erecthei, paulò *tamen* post, a poeta jussus, servus prodit. Fabulâ verò jam finem habente, unusquisque eorum exuens auratam illam vestem, et deponens larvam, et descendens a cothurnis, obambulat pauper et humilis, non ampliùs nominatus Agamemnon *filius*-Atrei, neque Creon Mencecei, sed Polus Suniensis *filius* Chariclis, vel Satyrus Marathonius Theogitonis.—Tales sunt etiam res mortalium, ut tunc mihi videbantur spectanti.

10. PHIL. Dic mihi, ô Menippe, qui in terris habent sumptuosa hæc et excelsa sepulchra, et columnas, et imagines, et inscriptiones, nihilne honoratiores sunt apud *eos* (*scil. inferos*) quàm una-

bræ privatorum? MEN. Heus tu! nugaris; si enim vidisses Mausolum ipsum, Carem illum dico sepulchro celebrem, probè scio, quòd non desineres ridere; ita humiliter abjectus-fuerat alicubi in occulto loco, in cætero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus-erat tanto onere oppressus. Postquam enim, ô amice, Æacus demensus-fuerit unicuique locum (dat verò non plus pede, ad-maximum) necesse est decumbere contentum, et ad mensuram contractum. Multò verò, opinor, magis rideres, si vidisses nostros reges et satrapas mendicantes apud eos, et præ inopia aut salsamenta-vendentes, aut primas literas-docentes, et a quolibet contumeliis-affectos, et in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspicatus, non potui meipsum continere. Monstratus verò erat mihi in angulo quodam putres, sive infirmos, calceos mercede sanans (*i. e. sarciens*). Licuit verò videre et alios multos in triviis mendicantes; Xerxes dico, et Darios, et Polycrates.

11. PHIL. Incongrua narras, et propemodum incredibilia, de regibus. Quid verò Socrates agebat, et Diogenes, et si quis est alius-sapientum? MEN. Socrates quidem etiam illic obambulat redarguens omnes; versantur verò cum eo Palamedes, et Ulysses, et Nestor, et si quis est alius loquax mortuus. Crura quidem adhuc inflata-erant ei, et tumebant ex haustu-veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, et Midam Phrygem, et alios quosdam sumptuosos. Audiens verò ipsos plorantes, et veterem fortunam recensentes, ridetque, et delectatur, et, jacens plerumque supinus, cantat asperâ admodum et immiti voce, suppressens ejulatus eorum; adeò-ut viri, Diogenem non ferentes, discrucientur, et de sede mutandâ dispiciant.

12. PHIL. Hæc quidem satis enarrasti.—Quodnam verò erat decretum illud, quod initio dixisti ratum-fuisse contra divites. MEN. Bene submonuisti; non enim novî quomodo, cum-proposuissem dicere de hoc, præcul aberravi ab ejusdem mentione. Commorante enim me apud illos, magistratus proponebant concionem de rebus publicè conducentibus. Cum-viderem igitur multos concurrentes, commiscens memet mortuis, eram et ipse statim unus ex concionariis. Agitata-sunt igitur et alia multa: postremò verò illud de divitibus. Postquam enim iis multa et atrocía objecta fuissent, violentia, scil. et jactantia, et superbia, et injustitia, tandem quidam ex demagogis assurgens hujusmodi legit decretum.

## DECRETUM.

“ QUANDOQUIDEM Divites in vita perpetrant multa et illi-  
 “ cita, rapientes, et vim inferentes, et omni modo pauperes des-  
 “ picientes: VISUM EST Senatui Populoque *Inferno*, corpora  
 “ eorum, cum mortui-fuerint, puniri, quemadmodum et aliorum  
 “ scelestorum; animas verò remissas sursum in vitam dimitti in

“ asinos, donec transegerint quinque et viginti myriadas annorum  
 “ in tali *statu*, asini renati ex asinis, et onera ferentes, et agitati a  
 “ pauperibus. At, reliquo deinde *tempore*, licere illis mori.”——  
 “ Dixit sententiam *hanc* Calvarius *filius* Aridelli, patriâ Macinen-  
 “ sis, e tribu Exsanguanâ.”—Decreto hoc lecto, magistratus qui-  
 dem suffragiis confirmabant, plebs verò manus protendebat, et  
 fremuit Proserpina, et latravit Cerberus. Sic enim quæ *decreta*  
*ibi* leguntur perfecta sunt, et rata.

13. Hæc tibi quidem *sunt* quæ in concione *agitata* fuere. Ego  
 verò aggressus Tiresiam, cujus rei gratiâ veneram, et, narrans ei  
 omnia *mibi difficilia*, supplicabam *eum*, ut diceret mihi, qualem  
 putabat optimam vitam. Ille verò ridens (est autem vetulus quis-  
 piam cæcus, pallidusque, gracilique voce), “ O fili, inquit, novi  
 “ quidem causam perplexitatis tuæ, quòd profecta sit a sapienti-  
 “ bus illis, non eadem inter-se sentientibus. Sed non fas est re-  
 “ spondere tibi; interdictum enim est a Rhadamantho. Nequa-  
 “ quam, (aiebam, ô patercule, sed dicito, et ne negligas me  
 “ oberrantem in vita, teipso cæciorem.” Ille verò, abducens me,  
 et abstrahens procul *ab aliis*, et leniter inclinans ad aurem, inquit,  
 “ *Vita idiotarum*, sive privatorum, est optima et prudentissima.  
 “ Quare, desistens a dementia tractandi sublimia, et speculandi  
 “ fines et principia, respuensque vafros hosce syllogismos, et du-  
 “ cens talia *omnia* nugas, hoc solum venaberis e tota *re*, nempe,  
 “ *Quomodo, rectè dispositis presentibus, percurras vitam ridens ple-*  
 “ *rumque, et de re nullâ sollicitus.*” Sic locutus prorupit iterum in  
 pratum asphodelo-consitum.

14. Ego verò (serum enim jam erat), “ Age, (inquam) ô Mi-  
 “ throbarzane, quid cunctamur, et non abimus rursus in vitam?”  
 Ille verò ad hæc, “ Confide, (inquit) ô Menippe; ostendam enim  
 “ tibi brevem et facilem viam.” Et abducens me in regionem  
 quandam reliquâ obscuriorem, et procul manu ostendens sub-ob-  
 scurum et tenue quoddam lumen, quasi per rimam influens, “ Illud  
 “ (inquit) est Trophonii templum, et illinc descendunt Bœotii.  
 “ Hæc igitur ascendito, et statim eris in Græcia.” Ego verò ga-  
 visus *ejus* dictis, et Magum amplexus, agrè admodum per fauces  
 sursum repens, nescio quomodo, in Lebadia sum.

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## DIALOGUS XXXIII.

### CHARON, SIVE SPECULANTES.

MERC. QUID rides, ô Charon? aut, cur, relicto navigio, huc  
 ascendisti in hanc *nostram* lucem, nequaquam assuetus rebus mor-  
 talium intervenire? CHAR. Cupiebam, ô Mercuri, videre qualia  
 sunt in vita, et quid faciunt homines in eadem, aut quibus privati

plorent omnes, qui-descenderunt ad nos: nemo enim eorum trajecit sine-lachrymis. Ego etiam igitur, ut juvenis ille Thessalus, cum petissem a Dite, et ipsum *me* esse navigii desertorem in unum diem, ascendi in lucem. Et mihi videor opportunè incidisse in te: bene enim novi, quòd unà circumiens me peregrinum duces, et ostendes singula, ut qui-nôris omnia. MER. Non otium est mihi, ô portitor: abeo enim Jovi supero administraturus aliquid *rerum* humanarum. Est verò ille ad iram præceps, et vereor ne, caligini tradens, sinat me morantem esse totum (*i. e. in totum*) vestrum; aut pede corripiciens et me, ut nuper Vulcano fecit, dejiciat a limine cœlesti, *ita* ut *superis* risum prabeam, et ipse claudicans pocillatorem-agendo. CHAR. Negliges ergo me in terra frustra errantem; idque cum sis socius navalis, et sodalis, et negotiorum collega? Et sanè, ô Maïæ fili, deceret te meminisse istorum, *nempe*, quòd nunquam jusserim te aut exhaustire *sentinam*, aut remigem esse: sed tu, humeros habens adeò validos, stertis porrectus in foro: aut, si offenderis garrulum quem mortuum, confabularis-cum illo per totum tractum: ego verò senex, remuntrumque trahens, solus remigo. Sed, per patrem *tuum*, ô charissime Mercuriole, ne me deseras; exponito verò omnia in vita, ut redeam aliquid etiam conspicatus. Nam, si me reliqueris, nil differam a cæcis. Sicuti enim illi in tenebris lapsantes titubant, sic tibi et ego contra hallucinor ad lucem. At, ô Cyllonie, concede *illud* mihi beneficii in-perpetuum memori-futuro. MER. Erit hæc res causa mihi plagarum. Video itaque jam-nunc mercedem *hujus* circumductionis non futuram nobis prorsus sine-tuberibus. Obsequendum tamen; quid enim quis agat, cum urgeat amicus quispiam? Est quidem igitur, ô portitor, impossibile te omnia sigillatim accuratè videre: *hoc* enim foret multorum annorum mora. Tum (*si tantam fecero moram*) oportebit me præconis-voce-publicari, tanquam a Jove fugitivum: prohibebit verò *hæc res* et ipsum te peragere munia mortis, longo tempore mortuos non traducentem, et Plutonis imperium detrimento-afficiet. Et stomachabitur publicanus Æacus, ne vel obolum lucrificiens. Hoc verò jam dispiciendum est, *scil.* quomodo rerum capita videas.

2. CHAR. Excogitato ipse, ô Mercuri, optimum-*factu*. Ego autem, peregrinus cum sim, nil eorum novi *quæ geruntur* in terra. MER. In summo quidem, ô Charon, opus-esset nobis excelso quopiam loco, ut omnia exinde videas. Si verò tibi esset possibile in cælum ascendere, non laborarem; accuratè enim omnia despectares e speculâ. Quum verò non fas est te semper versantem-cum umbris in Jovis regiam ascendere, tempus est nobis circumspicere excelsum quempiam montem. CHAR. Nôsti, ô Mercuri, quæ ego solitus-sum vobis dicere, cum navigaremus? Cum enim ventus ingruens obliquo incumberet velo, et fluctus altè tolleretur, tunc vos quidem, præ imperitia, jubetis velum contrahere, aut remittere aliquantulum pedis, aut *cum* vento simul-decurrere. Ego autem vos otium agere moneo, *me* etenim ipsum scire-*factu*-potiora. Si-

militer verò facito *nunc* et tu, gubernator cum sis, quicquid rectum esse putas. Ego verò, ut vectoribus *est* lex, tacitus sededo, in omnibus tibi jubenti obtemperans. MER. Rectè dicis; ipse enim videro quid *sit* faciendum, et sufficientem invenero speculam. Num igitur idoneus *est* Caucasus, an Parnassus *cum sit* altior, an utroque *editior* Olympus ille? Et quidem, in Olympum suspiciens, recordatus sum cujusdam non inutilis *consilii*: necesse est autem te etiam quodammodo simul-laborare et obsequi. CHAR. Impera; obsequar enim *in omnibus* quotquot *sunt mihi* possibilia.

3. MER. Homerus poeta dicit Aloëi filios, duos et ipsos, puerosque adhuc, olim voluisse evulsam e fundamentis Ossam Olympo superimponere, et Pelion dein' ipsi Ossæ, putantes se habituros idoneam hanc scalam, et in cælum ascensum. Adolescentuli igitur illi (impii enim erant) pœnas luerunt. Quare verò non et ipsi nos (non enim molimur hæc in perniciem Deorum) ad eundem modum extruimus *aliquid*, involvendo montes alios-super-alios, ut ab altiore *specula* accuratiorem habeamus prospectum? CHAR. Et poterimus, ô Mercuri, duo *tantum* cum-simus, Pelium tollentes aut Ossam, superimponere *eadem aliis*? MER. Quare non, ô Charon? An existimas esse nos ignaviores infantulis illis, idque Dii cum-simus? CHAR. Non; sed res mihi videtur habere incredibilem quandam operis magnitudinem. MER. Non-injuriâ *tibi ita videtur*; rudis enim es, ô Charon, et minimè rebus-poeticis versatus. Nobilis verò Homerus statim nobis cælum scansile reddidit ex versibus duobus, eo-modo congestis facilè montibus. Et miror quòd hæc tibi videantur prodigiosa esse, nempe cum-nôris Atlantem, qui, unus cum-sit, fert cælum ipsum sustinens nos omnes. Forsan autem audisti et de fratre meo Hercule, ut cum supponens-seipsum oneri successerit illi ipsi Atlanti, et paulisper levârit *eum* pondere. CHAR. Audivi et hæc. Tu verò, ô Mercuri, et poetæ videritis, an sint vera. MER. Verissima, ô Charon; alioqui enim cujus *rei* gratiâ mentirentur sapientes viri?—Quare, primùm vectibus sublevemus Ossam, ut monet versus, et architectus Homerus: *at super Ossam* posuere *Pelion sylvosum*.—Videsne, quàm facilè simul et poeticè effecerimus? Agè igitur, conscensâ *hac mole* videam, an vel hæc sufficiant, an superstruere adhuc oportebit.—Papæ! sumus adhuc infra in cœli radicibus: nam ab oriente vix apparent Ionia et Lydia; ab occidente verò non amplius Italiâ et Siciliâ; porrò a septentrione ea *loca* solummodo *que sunt juxta has proximas-partes* Istri; indeque (*scil. a meridie*) Creta duntaxat non conspicuè admodum. Transmovenda est nobis, ut videtur, et Oeta, ô portitor; deinde Parnassus super omnes. CHAR. Ita faciamus; vide solùm ne reddamus opus *hoc* gracilius, sursum producentes ultra fidem; et dein', deturbati cum ipso, acerbam experiamur Homeri architecturam, capitibus *quippe* contusis. MER. Bono-sis-animo; omnia enim tutò *se* habebunt: transpone Oetam, advolvatur et Parnassus. En! iterum conscendam. Bene habet; *video omnia*. Ascendito jam et tu. CHAR. Porrigere manum, ô

Mercuri; nam ascendere facis me non parvam hanc fabricam. MER. O Charon, si quidem vis omnia videre, utrumque non licet, *nempe*, et tutum esse, et spectandi studiosum. Sed prehende dextram meam; et cave ne pedem-ponas in lubrico. Euge! ascendisti et tu. Et, quoniam biceps est Parnassus, sedeamus occupantes alterum uterque verticem. Tu verò mihi jam in orbem (*i. e. undique*) circumspiciens speculari omnia.

4. CHAR. Video terram plurimam, et lacum quendam magnum circumfluentem, et montes, et fluvios Cocyto et Pyriphlegethonte majores; et homines omnino parvos, et quædam ipsorum latibula. MER. Urbes sunt illæ, quas tu latibula esse arbitraris. CHAR. O Mercuri, nōstin' quàm nil effectum sit nobis? Sed frustra transmovimus Parnassum cum ipsa Castalia, Oetamque, et alios montes. MER. Quamobrem? CHAR. Video ego nihil perspicuè e sublimi. Volebam autem videre non solùm urbes montesque ipsos, ut in tabulis *geographicis*, sed ipsos *etiam* homines, et quæ faciunt, et quæ dicunt; sicut cum primum occurrens vidisti me ridentem, et interrogabas me, quid riderem? Auditâ enim *ridiculâ* quâdam *re*, delectabar supramodum. MER. Quid verò erat hoc? CHAR. Ad cœnam, opinor, *quispiam* vocatus ab amico quodam, "*Maximè, inquit, veniam in crastinum diem;*" et, inter hæc verba, tegula tectro delapsa, nescio *an* aliquo movente, interemit eum. Ridebam igitur, *homine* promissum non præstante. Censeo verò et nunc descendendum, ut meliùs videam et audiam. MER. Quietus esto; medebor enim ego tibi et huic *rei*, et brevi *te* reddam perspicacissimum, sumpto ad hoc etiam ab Homero incantamento quodam. Et, postquam versus recitavero, memento non amplius hallucinari, sed apertè tueri omnia. CHAR. Dic modò. MER. *Abstuli verò caliginem oculis, quæ priùs inerat, ut bene dignoscas sive Deum sive hominem.* CHAR. Quid est? MER. Jamne vides? CHAR. Mirificè! Cæcus erat Lynceus ille, quâ *collatus* ad me: quare tu, quod superest, prædoceto me, et respondeto interroganti. Sed vin' *tu*, ut ego etiam interrogem te juxta Homerum, ut intelligas neque ipsum me esse negligentem *carminum* Homeri? MER. Et unde possis tu scire aliquid illius, cum-sis nauta semper, et remex? CHAR. Vidên'? Opprobrium est hoc in artem *meam*: ego verò, cum *illum jam* mortuum trajicerem, multa decantantem audiens, etiamnum nonnulla memini. Et sanè tempestas non parva tunc nos deprehendit. Cum enim cœpit canere navigantibus carmen quoddam non admodum faustum (*in quo descriptum erat*), "*Quomodo Neptunus coegit nubes, et excitavit procellas omnes, et turbavit pontum, injiciens tridentem, tanquam tory-*" nam quandam, et commiscens mare multis aliis *modis;*" cum, *inquam capit hæc canere, tum e versibus (i. e. vi versuum ejus)* tempestas et caligo subito incumbens prope-modum subvertit nobis navem. Quo tempore, et ille (*scil. Homerus*) nauseabundus evomuit plurima carmina *in ipsam Scyllam et Charybdem, et Cyclopem (vel potius unâ cum ipsa Scylla, &c.)*. MER. Non

difficile ergo fuit retinere pauca tanto ex vomitu. CHAR. Dic itaque mihi, *Quisnam est ille crassissimus vir, strenuusque, ampliusque, supereminens homines capite et humeris latis?* MER. Est hic Milo ille e Crotone, athleta. Græci verò plaudunt ei, quòd taurum sublatum fert per medium stadium. CHAR. Et quanto, ô Mercuri, justius laudarent me, qui paulo post corripiens ipsum illum tibi Milonem in naviculam imponam, quum venerit ad nos luctâ superatus a morte adversariorum invictissimo, neque intelligens quomodo ipsum supplantet. Et tum sanè plorabit nobis, recordatus coronarum harum, plausûsque. Nunc verò, in admiratione habitus propter gestationem tauri, inflatus est. Quid igitur arbitrabitur? Anne eum expectare se etiam moriturum aliquando? MER. Unde ille recordetur mortis in tanto ætatis vigore? CHAR. Mitte hunc, paulo post præbiturum nobis risum, cum navigârit, non diutiùs valens tollere vel culicem, ne dum taurum.

5. Dic verò tu mihi istud, *Quisnam est ille alius augustus vir?* Non Græcus, ut videtur, ex habitu. MER. Cyrus, ô Charon, *filius* Cambysis, qui fecit imperium Medorum olim, possidentium nunc esse Persarum. Et hic nuper debellavit Assyrios, et expugnavit Babylonem; et nunc videtur expeditionem parare in Lydiam, ut, capto Cræso, imperet universis. CHAR. Ubinam verò est et Cræsus ille? MER. Illuc aspice in magnam *illam* arcem *septam* triplice muro. Sardes sunt illæ. Et vidên' jam Cræsum ipsum sedentem in solio aureo, cum Solone Atheniensi disserentem? Visne audiamus eos, quicquid etiam dicunt? CHAR. Maximè sanè.—CROES. "O hospes Atheniensis, (vidisti enim divitias meas, et thesauros, et quantum est nobis auri non-impressi, et cæteram magnificentiam) dic mihi quemnam omnium hominum putas esse fœlicissimum?" CHAR. Quid tandem dicet Solon? MER. Bono sis animo: indignum nil, ô Charon. SOL. "O Cræse, pauci quidem fœlices sunt. Ego, verò puto Cleobin et Bitona, sacerdotis filios, fuisse fœlicissimos *omnium* quos novi." CHAR. *Filios, nempe,* illius ex Argis dicit hic; illos nuper simul mortuos, postquam subeuntes matrem traxerunt in rheda usque ad templum. CROES. "Esto: habeant illi primum *locum* fœlicitatis. Quis verò fuerit secundus? SOL. Tellus ille Atheniensis; qui et bene vixit, et mortuus est pro patria. CROES. Ego verò, impudens, nòne tibi videor esse fœlix? SOL. Nondum novi, ô Cræse, nisi perveris ad finem vitæ; mors enim, et fœliciter vixisse, usque ad finem, est certum indicium talium rerum." CHAR. Optimè, ô Solon! quòd non oblitus sis nostri, sed dignaris cymbam ipsam examen esse talium.

6. Sed quosnam illos emittit Cræsus, aut quid gestant in humeris? MER. Dicat lateres aureos Pythio, mercedem oraculorum, per quæ etiam peribit paulò post. Est autem vir egregiè vatibus deditus. CHAR. Splendidum istud, nimirum, quod refulget sub pallidum, cum rubore, est aurum; nunc enim primum vidi, continuò de eo audiens. MER. Istud, ô Charon, est celebre illud nomen, et

eujus-gratiâ tantopere pugnatur. CHAR. Atqui non video, quid boni insit ei, nisi hoc solum, quòd gravantur qui idem ferunt. MER. Non etenim nôsti, quot bella *sint* propter hoc, et insidiæ, et latrocinia, et perjuria, et cædes, et vincula, et longinqua navigatio, et mercaturæ, et servitutes. CHAR. Propter hoc, ô Mercuri, quod non multum differt ab ære! Novi enim æs, cum exigam, ut nôsti, obolum a singulis vectoribus. MER. Ita sanè. At abundat æs; quare non admodum expetitur ab iis: metallici verò effodiunt hujus paululum *tantummodo* e magna profunditate. Attamen et hoc e terra *provenit*, sicut plumbum, et alia. CHAR. Narras obstinatam quandam hominum stultitiam, qui tanto amore amant rem pallidam gravemque. MER. At, ô Charon, Solon ille non videtur amare eam, ut vides; deridet enim Cræsum, et barbari *istius* jactantiam. Et, ut mihi videtur, vult ipsum interrogare aliquid. Auscultemus igitur.

7. SOL. "Dic mihi, ô Cræse, num putas Pythium quid indigere lateribus hisce? CROES. *Ita*, per Jovem: nullum enim est "ei Delphis tale donarium. SOL. Arbitraris igitur te Deum beatum reddere, si inter alia possideat et lateres aureos. CROES. "Quidni? SOL. Narras mihi, ô Cræse, malam in cælo paupertatem, si oportuerit eos, *nempe, Deos*, mittere qui advehant "aurum ex Lydia, si *quando* desiderent. CROES. Ubinam enim "nascitur tantum auri, quantum apud nos? SOL. Dic mihi, num "ferrum in Lydia nascitur? CROES. Non prorsus aliquid. SOL. "Estis igitur indigi potioris *metalli*. CROES. Quomodo est ferrum melius auro? SOL. Discas, si, nil agrè-ferens, respondeas. "CROES. Interroga, ô Solon. SOL. Utrum meliores *sunt* qui servant aliquos, an qui ab iisdem servantur. CROES. Qui servant "proculdubio. SOL. Num igitur, si Cyrus, ut quidam ferunt, "adoriatur Lydos, facies tu exercitui gladios aureos, an *fuerit* "ferrum tunc necessarium? CROES. Ferrum haud-dubiè. SOL. "Et, nisi hoc comparaveris, aurum iverit ad Persas captivum. "CROES. Bona verba, ô homo! SOL. Ne sanè sic fiant hæc, *precor*. Vidêris ergo confiteri ferrum *esse* præstantius. CROES. "Jubesne ergo me consecrare Deo lateres ferreos; aurum verò retro rursus revocare? SOL. Neque indigebit ille ferro: sed, "sive æs dicaveris, sive aurum, consecraveris quidem *id* possessionem aliquando, et prædam aliis, *scil.* Phocensibus, aut Bæotiis, aut Delphis ipsis, aut latroni cupiam tyranno: Deo verò "parva est cura aurificum vestrorum. CROES. Oppugnas tu semper "divitias meas, et invides." MER. Non fert, ô Charon, Lydus iste libertatem *Solonis*, et verborum veritatem; sed pauper homo non trepidans, et liberè dicens quod videtur, apparet ei res *prorsus* nova. Reminiscetur verò Solonis paulò post, quum oportebit ipsum captum sursum agi a Cyro in rogam: nuper enim audiivi Clotho perlegentem quæ cuique destinata *sunt*. In quibus scripta fuere et hæc, "Cræsum quidem a Cyro capiendum, Cyrum verò "ipsam moriturum e Massagetide illa." Videsne Scythicam



*illam*, in equo albo equitantem? CHAR. Video, per Jovem. MER. Tomyris est illa; et hæc, abscisso Cyri capite, injiciet *idem* in utrem sanguine plenum. Videsne verò et filium ejus, *scil. Cyri*, juvenem? Cambyzes est ille. Regnabit hic post patrem, atque inceptis-frustratus mille *modis* et in Libya, et Æthiopia, tandem insaniâ correptus, quòd-occiderit Apim, morietur. CHAR. O res multo risu *dignas*! At quis nunc eos *vel* aspicere sustineat, alios adeò despicientes? Aut quis crederet quòd, paulò post, hic quidem captivus erit; ille verò caput habebit in utre sanguinis.

8. Quis verò, ô Mercuri, est ille pallâ purpureâ substrictus, ille diademate *indutus*, cui coquus, pisce dissecto, tradit annulum, *In insula circumflua*; *gloriatur verò esse rex quipiam?* MER. Bellè parodiam-struis, ô Charon: sed Polycratem vides, Samiorum tyrannum, qui putat *se* esse fœlicem. Sed et hic ipse, proditus Oroetæ satrapæ a Mæandrio famulo *illo* assistente, palo-infigetur miser, excidens fœlicitate in temporis puncto. Audi vi enim et hæc a Clotho. CHAR. Eugè, ô Clotho! Fortiter, ô optima, abscinde et ipsos et capita, et palis-infigito *eos*, ut cognoscant *tandem se* esse homines. In tantum verò tollantur, ut-pote ex altiori-*statu* graviùs casuri. Ego verò tunc ridebo, cum agnovero quem-que eorum nudum in navigio *meo*, ferentes neque vestem purpuream, neque tiaram, neque solium aureum.

9. Et horum quidem *res* ita *se* habebunt.—Vidèn' autem, ô Charon, multitudinem illam; alios eorum navigantes, alios belligerentes, alios litigantes, alios terram-colentes, alios fœnerantes, alios mendicantes? CHAR. Video variam quandam turbam, et vitam tumultu plenam, et urbes eorum apud examinibus similes, in quibus quisque quidem proprium quandam habet aculeum, et vicinum pungit. Pauci verò quidam, veluti crabrones, agunt rapiuntque inferiorem *quemque*. At turba illa-circumvolitans eos ex occulto, quinam sunt? MER. Spes, ô Charon, et timores, et amentix, et voluptates, et avaritiæ, et iræ, et odia, et similia. *Ex his* verò inscitia infra quidem commixta-est iis; et, per Jovem, odium etiam simul-degit *cum* illis, et ira, et zelotypia, et imperitia, et perplexitas, et avaritia. Timor verò, et spes supra *eos* volitantes, ille quidem incidens territat aliquando, et trepidare facit; hæc verò, *nempe*, spes, suspensæ supra caput, quando quis maximè putat *se* eas prehensurum, avolantes abeunt, linquentes illos inhiantes, *idem passos* quod vides Tantalum etiam apud-inferos ex aqua patientem. Si verò oculos intenderis, aspicias Parcas etiam in alto fusum cuique adnentes, unde contigit omnes suspendi e filis tenuibus. Videsne quasi quædam araneorum fila descendantia in unumquem-que a fuis? CHAR. Video tenue prorsus filum innexum ut-plurimum unicuique, hoc quidem illi, illud verò alii. MER. Ita, ô portitor: nam destinatum est illi interimi ex hoc *filo*, huic vero ex alio; et hunc quidem hæredem-fieri illius, cujus filum est brevius; illum verò hujus rursus; implexus enim ille tale quiddam denotat. Viden' igitur omnes suspensos a tenui *filo*? Et hic quidem, sub-

tractus-in-altum, sublimis est, et paulò post, rupto lino, cum non amplius resistere-poterit ponderi, decidens ingentem dabit sonitum: ille verò, paululum sublatus a terra, etiamsi cadat, jacebit sine-strepitu, ruinâ ejus vix a vicinis auditâ. CHAR. Hæc, O Mercuri, sunt prorsus ridicula.

10. MER. Non equidem potes, ô Charon, pro dignitate (*i. e. ut mererentur*) dicere, quam sit ridicula; et præcipuè vehementia eorum (*i. e. hominum*) studia, et quòd ipsi in media spe abeunt, ab optima morte abrepti. Sunt verò, ut vides, nuntii ejus ministrique permulti, epiali, et febres, et tabes, et peripneumonia, et gladii, et latrocinia, et cicuræ, et judices, et tyranni: et nil omnino horum subit eos (*i. e. eorum mentes*) dum bene agunt (*i. e. prosperi sunt*). Cum verò dejecti-fuerint, tum illud iis in ore frequens est, Ohe, et, Væ, væ, et Hei mihi! Si verò statim ab initio considerarent, quòd et ipsi sunt mortales, et quòd in vita, paululum hoc temporis peregrinati, abeunt, tanquam e somnio, relictis in terra omnibus (*si hæc considerarent*) et prudentius viverent, et mortui minùs angerentur: nunc verò sperantes in æternum ut præsentibus, cum minister superveniens vocet et abducat eos illaqueans febre, vel tabe, tum indignantur ad abductionem, quia-nunquam expectant se abreptos-fore ex iis terrenis bonis. Aut (*ut exemplum offeram*) quid, arbitraris, non faceret ille, potius quam edificaret, qui studiosè domum extruit, et operarios urget, si certior fieret quòd illa (*scil. domus*) habebit sibi finem (*i. e. perficietur*) at ipsum, imposito jam tecto, decessurum, relictâ hæredi ejusdem fruitione, cum ipse miser ne vel cœnâri in ea? Et porrò ille, qui quidem gaudet quòd uxor peperit sibi masculam prolem, et convivio-excipit amicos propter hoc, et imponit puero patris nomen, si hic, inquam, sciret, quòd puer septem annos natus obierit, num videtur tibi gavisurus propter eum natum? Sed causa falsi hujus gaudii est, quod spectat quidem illum alium in filio fortunatum, nempe, patrem athletæ qui vicerit in Olympicis ludis; non verò respicit vicinum efferentem filium ad rogam, neque novit a quali filo suspensus erat ipsi. Videsne verò illos qui litigant de finibus, quam multi sunt? Et hos qui coacervant opes, deinde verò, priusquam iis fruantur, advocatos ab incurrentibus nuntiis et ministris illis, quos nominavi? CHAR. Video hæc omnia; et reputo apud me, quidnam in vita sit iis jucundum illud, vel quid sit istud, quo privati indignantur.

11. Si quis itaque aspiciat eorum reges, qui videntur esse fœlicissimi, extra instabilitatem, et, ut dicis (*i. e. ut dici solet*) ambiguitatem fortunæ, invenient tristitia plura jucundis, iis adhærentia, scil. timores, et tumultus, et odia, et insidias, et iras, et adulationes; omnes enim reges versantur-cum his. Omitto luctus, et morbos, et affectus, planè dominantia ipsis ex æquo cum cæteris hominibus quoniam quidem tempus recensendi mala horum (*scil. regum*) esset idem ac tempus considerandi qualia sunt mala privatorum. CHAR. Libet igitur, ô Mercuri, tibi dicere, cuinam ho-

mines mihi visi-sunt esse similes, totaque eorum vita. Jamne unquam vidisti bullas in aqua exsurgentes sub impetuosè-desiliente aliqua scatebra? Illos dico inflatos tumores, e quibus spuma cogitur. Quædam igitur ex-iis *bullis* parvæ sunt, et statim ruptæ evanuerunt; aliæ verò diutius durant, et accedentibus ad eas aliis, ipsæ prorsus-inflatæ in maximum attolluntur tumorem. At deinde quidem, et illæ *permagnæ* tandem penitus disruptæ sunt: non enim possibile est aliter fieri. Hæc est hominum vita. Flatu omnes tumefacti, hi quidem majores *sunt*, illi verò minores; et hi quidem habent momentaneam et fluxam inflationem; illi verò, simul ac constituti-sunt, *esse*-desiêrunt: necesse verò est itaque omnibus disrumpi. MER. O Charon, assimilâsti tu *homines* nihilo deterius Homero ipso, qui foliis comparat eorum genus.

12. CHAR. Et vides, tales cum-sint, ô Mercuri, qualia faciant, et ut æmulentur inter se, contententes de imperiis, et honoribus, et possessionibus, quæ omnia oportebit ipsos relinquentes ad nos descendere, habentes unum tantum obolum. Visne igitur, quoniam sumus in hoc excelso-loco, ut vociferatus quàm maximè possum adhorter eos, "abstinere quidem a vanis laboribus, vivere autem, semper habentes mortem ante oculos." dicens, *O vani, quid solliciti-estis de his rebus? Desinite laborare, non enim vivetis in æternum. Nil-eorum quæ hîc splendida sunt sempiternum est; neque quisquam mortuus potuerit auferre secum aliquid eorum. Sed necesse quidem est eum abire nudum; domum verò, et agrum, et aurum, semper esse aliorum, et dominos mutare.*—Si inclamarem hæc et similia ipsis ex loco-unde-audiri possim, nōne putas vitam magnopere adjutam-fore, et *homines* futuros longè prudentiores? MER. O beate, non nōsti, quomodo ignorantia et error disposuerint eos; adeò ut aures jam possint ipsas aperiri ne vel terebro, obturârunt eas tam multâ cera, quemadmodum Ulysses fecit sociis, metu audiendi Syrenes. Quomodo igitur possint illi audire, etiamsi tu clamando rumparis? Quod enim Lethe potest apud vos, idem hîc præstat ignorantia. At verò sunt pauci eorum qui non acceperunt ceram in aures, qui declinârunt in veritatem, acutè in res inspexerunt, et quales sint dijudicârunt. CHAR. Ergo inclamare velim vel illis. MER. Supervacaneum est dicere iis hæc quæ sciunt. Videsne ut absistentes a vulgo derident ea quæ fiunt, et nequaquam iis delectantur, sed apparent vel jam meditantes fugam a vita ad vos? Quippe odio-habentur ab hominibus, quòd redarguant eorum imperitiam. CHAR. Euge, ô generosi!—At sunt pauci admodum, ô Mercuri. MER. Sufficiunt vel hi.—Sed jam descendamus.

13. CHAR. Cupiebam, ô Mercuri, cognoscere unum adhuc (et, id mihi cum-ostenderis, expositionem hanc perfectam feceris), nempe, videre-corporum repositoria, ubi defodiunt eadem.—MER. Vocant talia, ô Charon, monumenta, et tumulos, et sepulchra. Sed vidên' aggeres illos ante urbes, et columnas, et pyramidas? Illa omnia sunt eadaverum receptacula, et corporum reconditoria.

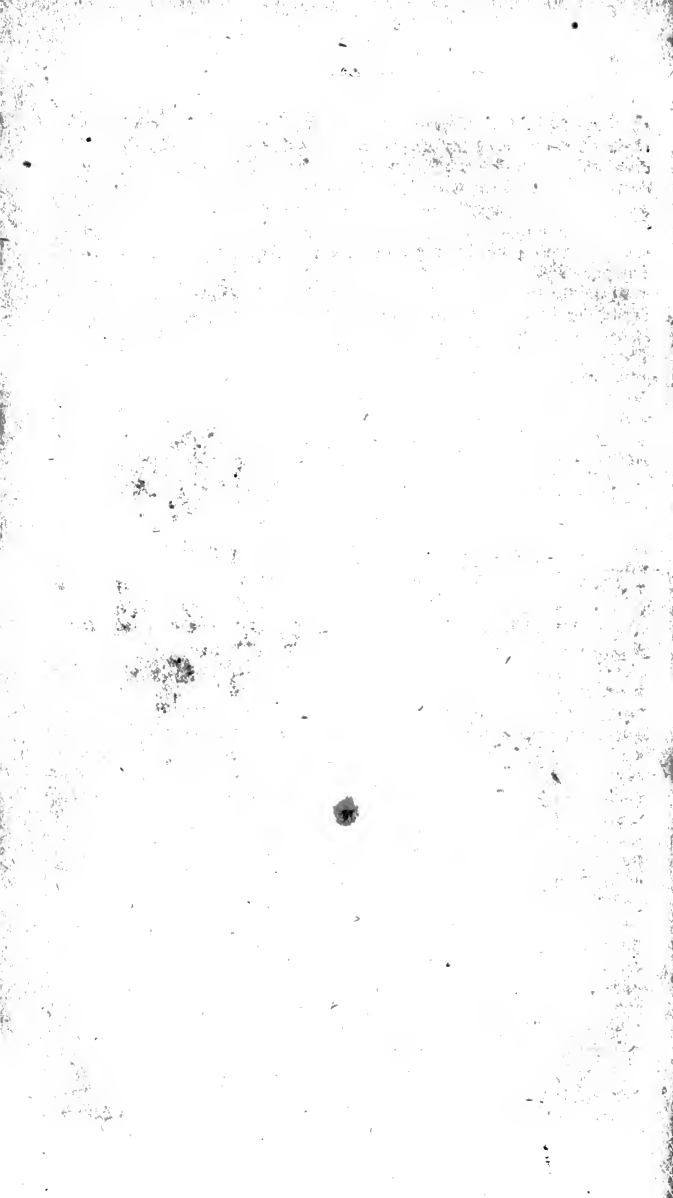
CHAR. Quid ergo illi coronant saxa, et unguento inungunt? Alii verò, constructo rogo ante tumulos, et effossâ foveâ quâdam, adolentque sumptuosas illas cœnas, et infundunt vinum mulsumque, ut conjicio, in foveas? MER. Nescio, ô portitor, quid hæc sunt ad eos qui in orco sunt. Credunt verò, umbras remissas ab inferis cœnare quidem ut-cunque iis possibile est, circumvolitantes nidorum et fumum; bibere verò mulsum e fovea. CHAR. Illosne adhuc bibere aut edere, quorum calvariæ sunt aridissimæ? Atqui ridiculus sum hæc tibi dicens, qui quotidie eos deducis. Nosti itaque tu, an semel subterranei facti possint amplius redire. Quin et ego, ô Mercuri, paterer prorsus ridicula, non paucis negotiis occupatus, si oporteret me non solum deducere eos, sed etiam reducere rursus, postquam biberint. O stulti præ amentia! nescientes quantis terminis res mortuorum et vivorum discretæ sunt, et quales sunt res apud nos, et quòd, *Et tumulo carens vir, quique sortitus est tumulum, pariter mortuus est.* Irus verò, imperatorque Agamemnon, sunt in eodem honore. Puer autem Thetidis pulchricomæ est æqualis Thersitæ. Omnes verò sunt pariter caduca capita mortuorum, nudique aridique per asphodelo-consutum pratum. MER. O Hercules, quam multum Homeri exauris! Sed, quoniam submonuisti me, volo ostendere tibi sepulchrum Achillis. Videsne illud ad mare? Illud quidem est Sigæum Trojanum: ex-adverso verò sepultus est Ajax in littore Rhæteo. CHAR. Non magna, ô Mercuri, sunt monumenta.

14. Ostende jam mihi urbes illas insignes, de-quibus infra audimus, nempe, Ninum Sardanapali, et Babylonem, et Mycenæ, et Cleonæ, et Ilium ipsum. Memini enim quòd trajeci illinc plurimos, aded ut per decem totos annos ne navim subduxerim, neque scapham recreârim. MER. Ninus quidem, ô portitor, jam eversa est, et nullum ejus vestigium adhuc reliquum manet; nec dicere possis, ubinam unquam fuit. Illa verò est tibi Babylon, illa bene turrita, illa circumdata magno manium-ambitu; et ipsa non multò post exquirenda, ut jam Ninus. Pudet verò me monstrare tibi Mycenæ, et Cleonæ, et præcipue Ilium: bene enim novi quòd, cum-descenderis, præfocabis Homerum propter carminum magniloquentiam. At olim quidem fortunatæ erant hæc urbes: nunc verò interierunt et ipsæ. Moriuntur enim, ô portitor, et urbes quemadmodum homines; et, quod est incredibilius, tota etiam flumina. Ergo Inachi ne vel monumentum adhuc restat in Argo. CHAR. Vah, quæ-laudes, Homere, et quæ-nomina! Ilium Sacrum, et latas-vias habens, et pulchrè structæ Cleonæ.

15. Sed, inter sermones nostros, quinam sunt illi bellantes, aut cujus rei gratiâ occidunt se mutuò? MER. Argivos vides, ô Charon, et Lacedæmonios, et Othryadem imperatorem illum semimortuum inscribentem trophæum sanguine suo. CHAR. Quâ verò de re bellum est iis, ô Mercuri? MER. De eo ipso agro in quo pugnant. CHAR. O amentiam! qui non sciunt quòd, etiam si eorum unusquisque possideat totam Peloponnesum, vix tamen acceperit

spatium pedale ab Æaco. Colent verò agrum hunc aliàs alii, sæpe aratro revellentes trophæum *illud* e sedibus. MER. Hæc quidem ita se habebunt. Nos verò jam descendentes, et rursus bene disponentes montes *hosce* in locum *suum*, discedamus, ego quidem ad quæ missus-sum, tu verò ad navigium: veniam verò tibi paulò post, et ipse mortuos-deducens. CHAR. Bene fecisti, ô Mercuri; semper scribêris beneficus: profeci *enim* quodammodo per te *in-bac* peregrinatione.

O quales sunt res infœlicium hominum! *nempe*, reges, lateres aurei, hecatombæ, pugnæ. Nulla verò *habetur* Charontis ratio.



# DIALOGORUM LUCIANI

## SAMOSATENSIS.

### LIBER II.

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## DIALOGUS I.

### DE SOMNIO: SEU, VITA LUCIANI.

**N**UPER quidem desieram in ludos ire, cum-essem ætate jam adolescens. Pater verò dispiciebat, cum amicis, quid insuper doceret me. Doctrina itaque videbatur plerisque indigere, et labore multo, et tempore longo, et sumptu non exiguo, et fortunâ splendidâ; nostras autem *res* et ténues esse, et postulare subitum quoddam subsidium. Si verò didicissem artem aliquam *ex* mechanicis hisce (*ut vocantur*) primùm quidem *me*-ipsum statim habiturum sufficientia *alimenta* ab arte, et non-diutius fore domi-pastum, cum-essem tam-ætate-provectus: non multò verò post *me* etiam exhilaraturum patrem, semper referendo quod-proveniret *ex industria mea*. Caput igitur secundæ deliberationis proponebatur; *nempe*, quænam *esset* optima ars, et facillima ad-discendum, et viro libero digna, et promptum habens apparatus-sumptum, et sufficientem proventum. Alio igitur aliam laudante, ut quisque habuit (*i. e. affectus erat*) vel *ex privata*-sententia, vel experientia, pater, conversis-oculis ad avunculum (avunculus enim *meus a matre tum* aderat, existimatus optimus esse statuarius, et lapidum expolitor inter maximè celebres) “Non fas (inquit) aliam artem prævalere, te præsentē; sed abducito hunc (commonstrans me) et assumptum doceto esse bonum lapidum opificem, et concinnatorem, et statuarium: potest enim vel hoc, foeliciter *se* habens, ut nôsti, *a natura*.” Conjiciebat verò *id e* ludicris *a me confectis* e cera; cum enim dimissus-essem a præceptoribus, ceram abradens effingebam aut boves, aut equos, aut, per Jovem, et homines;

*atque* consimiliter satis, ut patri videbar; propter quæ accipiebam quidem plagas a præceptoribus. Tunc verò etiam hæc laudi erant in indolem *meam*; et concipiebant *omnes* bonam de me spem, utpote *qui* artem brevi discere-futurus essem, ex illâ fingendi facultate. Videbatur igitur simul dies idoneus arti auspicandæ, et ego traditus-eram avunculo, non admodum, per Jovem, *ea*-re gravatus: sed videbatur mihi *ars illa* habere et lusum quendam non injucundum, et ostentandi-occasionem apud æquales *meos*, si conspicerer et Deos sculperre, et parvas quasdam imagines fabricare, cum mihi, tum illis quibus mallet. Et tunc primum illud, ac incipientibus usitatum, contigit. Avunculus enim, dato mihi cælo quopiam, jussit me leniter attingere tabulam in medio jacentem, addens tritum illud, *Initium* bonum est *dimidium* omnis operis. Durius verò impingente *me* præ imperitia, tabula quidem est-fracta. Ille verò ægre-ferens, et arripiens scuticam quandam prope jacentem, initiavit *me* non mansuetè, neque hortativo-more, adeo ut lachrymæ essent mihi artis proœmium. Aufugiens igitur isthinc domum abeo, ululans continuò, et oppletus oculos lachrymis: et commemoro scuticam, et ostendebant vibices, et accusabam nimiam quandam *avunculi* crudelitatem, addens quòd fecerat hæc præ invidia, ne ipsum arte superarem. Matre verò indignatâ, et multum fratri convitiatâ, postquam nox supervenit, dormiebam lachrymabundus adhuc, et totam noctem cogitabundus. At huc usque narrata *sunt* quidem ridicula et puerilia: audietis verò, ô viri, post hæc non ampliùs contemnenda, sed quæ poscunt auditores vel prorsus auscultandi-cupidos. Nam, ut dicam juxta Homërum, *Divinus Somnus venit ad me in quiete, benignam per noctem*, manifestus ita ut nil veritati deesset. Adhuc itaque, vel tantum post tempus, habitusque conspectorum restant mihi in oculis, et vox auditorum insonans est (*i. e. insonat auribus meis*) erant omnia adeò manifesta.—

2. Duæ mulieres manibus prehendentes trahebant *me*, utraque ad seipsam, violenter admodum, et strenuè. Parum itaque *absuit* quin discernerent *me* contententes inter se: nam altera quidem jam superabat, et habuit propemodum *me* totum; jam verò rursus habebam ab altera. Clamabant verò anibæ in se-invicem; hæc quidem, quasi *illa* vellet possidere *me*, suus utpote-qui-essem; at illa, quasi *hec* frustra vendicaret *sibi* aliena. Erat quidem altera operaria, et virilis, et comam squalida, manus callo obducta, vestitu succincta, pulvere-marino oppleta, qualis erat avunculus, quum lapides sculperet: at altera perquam facie-venusta, et habitu decora, et vestitu modesta. Postremò verò itaque, permittunt mihi judicare, utri earum mallet *me*-adjungere.

3. Dura verò et virilis illa *sic* prior locuta-est.—“Ego, chare fili, ars sum statuaria, quam heri discere cœpisti, et domestica tibi, et a-familia *tua* cognata. Nam et avus tuus (addens nomen avi-maternali) marmorarius fuit, et avunculi *tui* ambo, magnopereque claruerunt per *me*. Si verò velis abstinere a nugis et



“ tricis hujus (alteram indicans) sequi verò et cohabitare mecum;  
 “ primum quidem fortiter alère, et habebis humeros validos; eris  
 “ verò alienus ab omni invidia, et nunquam abibis in terram-ex-  
 “ ternam, relictâ patriâ, et familiaribus; neque laudabunt te  
 “ omnes propter verba. Ne verò averseris corporis *hujusce* fru-  
 “ galitatem, neque vestimenti sordes. Nam et Phidias ille, pro-  
 “ gressus ab hujusmodi *iniciis*, spectandum-exhibuit Jovem, et  
 “ Polycletus Junonem fabricavit, et Myron laudatus est, et Praxi-  
 “ teles in admiratione fuit. Hi igitur cum Diis adorantur. Si  
 “ verò ex his unus factus-fueris, quomodo quidem non fies et ipse  
 “ celebris apud omnes homines? Exhibebis verò patrem *tuum*  
 “ æmulandum, reddes autem et patriam spectabilem.”—Talia,  
 atque his etiam plura, dixit Ars illa (*nempe, statuariæ artis Dea*)  
 hæsitans, et barbarè-pronuncians omnia, studiosè verò admodum  
 connectens *verba*, et contendens mihi persuadere. Sed non ulte-  
 rius memini; pleraque enim jam effugerunt memoriam meam.

4. Postquam igitur finem fecit, incipit altera-in-hunc-ferme-mo-  
 dum.—“ Ego verò, ô fili, Doctrina sum; consueta jam, et nota  
 “ tibi, tametsi nondum me ad finem expertus-sis. Quanta itaque  
 “ bona quæserveris marmorarius factus, hæc quidem jam-dixit.  
 “ Nihil enim eris quod non operarius *fuerit*—(*i. e. nil nisi operarius*  
 “ *eris*) corpore laborans, et in hoc ponens totam vitæ spem: ob-  
 “ scurus quicquam ipse, parvum et abjectum *lucellum* accipiens,  
 “ sentiendi humilis, redditu verò tenuis: neque *eris* amicis in-foro-  
 “ auxiliariis, nec inimicis formidabilis, nec civibus æmulandus;  
 “ sed unum illud, *nempe*, opifex, et e promiscuâ plebe unus; sem-  
 “ per formidans eminentem *quemque*, et colens dicere valentem,  
 “ leporis vitam vivens, et præda *ipse* potentioris. Si verò factus-  
 “ fueris etiam Phidias, aut Polycletus, et elaborâris mirabilîa  
 “ multa, omnes quidem laudabunt artem, non erit verò *aliquis ex*  
 “ videntibus, si mentem habeat, qui optârît fieri tibi similis. Qua-  
 “ lisqualis enim fueris, censebere mechanicus *tantum*, et opifex,  
 “ et manibus-victum-quæritans. Si verò mihi obsequaris, primum  
 “ quidem ostendam tibi opera multorum virorum antiquorum,  
 “ enarrans et gesta mirabilia, et sermones eorundem, reddensque  
 “ *te* (ut *ita* dicam) omnium peritum: et exornabo animum, quod  
 “ est *in-te* præcipuum, multis bonisque ornamentis, *nempe*, modes-  
 “ tiâ, justitiâ, pietate, mansuetudine, æquitate, prudentiâ, forti-  
 “ tudine, pulchrorum amore, appetitu erga honestissima. Hæc  
 “ enim sunt re verâ purus animi ornatus. Nil verò aut antiquum  
 “ aut nunc agendum latebit te: sed et mecum providebis quæ  
 “ opus-sunt: et, in-summa, brevî docebo te omnia et quotquot  
 “ divina sunt, et quot humana. Et qui nunc pauper *es*, filius ali-  
 “ cujus (*i. e. nescio cujus*) qui statuisti aliquid de arte adeò illibe-  
 “ rali, eris paulò post æmulandus, et invidendus omnibus, *utpote*  
 “ honestatus, et laudatus, et propter optima æstimatus, et con-  
 “ spectus a præcellentibus genere et divitiis; indutus quidem  
 “ hujusmodi veste (ostendens suam, gerebat autem prorsus splen-

didam) magistratu verò, et primo loco honestatus. Et, si alicubi peregrinèris, nec ignotus eris, neque obscurus in terra aliena; talia (*i. e. illustria adeò*) tibi addam insignia; ita-ut unusquisque adiicientium, proximum tangens, monstràrit te digito, dicens, *Hic ille est*. Si verò fuerit aliquid studio dignum, et occupaverit amicos tuos, aut totam etiam civitatem, omnes convertent-oculos in te. Et, sicubi fortè dicas quid, auscultabunt plurimi inhiantes, admirantes, et fœlicem-prædicantes te propter vim sermonum, et patrem tuum propter fortunam. Quod verò dicunt, scilicet, 'quod quidam fiunt immortales ex hominibus,' id tibi adjiciam. Si etenim decesseris ipse e vita, nunquam desines adesse eruditis, et versari cum optimis. Videsne Demosthenem illum, cujus filium, et quantum ego reddidi? Videsne Æschinem, qui filius fuit tympanistrix? At tamen Philippus colebat eum per me (*i. e. meâ operâ*). Socrates verò, et ipse educatus sub statuaria hac, quamprimum intellexit meliora, et ab ea aufugiens transiit ad me, audin' ut ab omnibus decantetur? Rejiciens verò tantos illos, talesque viros, et gesta splendida, et orationes graves, et habitum decorum, et honorem, et gloriam, et laudem, et sedes-primas, et potentiam, et imperia, et celebrem-esse propter sermones, et beatum-prædicari propter prudentiam (*rejiciens, inquam, hæc*) andiesque tuniculam sordidam, et resumes habitum servilem, et habet in manibus vectes, et scalpra, et cæla, et malleos; deorsum in opus inclinatus, abjectus ipse, et abjecta-affectans, et omni modo demissus; nunquam caput-erigens, nihil aut virile aut liberum cogitans, sed providens quomodo quidem opera erunt tibi portione concinna, et speciosa, minimè verò sollicitus, quomodo eris ipse concinnusque et ornatus; sed reddens teipsum saxis *ipsis* despectiorem."

5. Illâ hæc adhuc dicente, ego non expectans finem orationis, sed, assurgens, sententiam-tuli: et, relictâ deformi illâ et operariâ, transivi ad Doctrinam, lætus admodum; et præcipuè, quum scutica venit mihi in mentem, et quòd pridie statim inflixerat plagas non paucas mihi incipienti. Illa verò, deserta, primùm quidem indignabatur, et manus complodebat, et dentibus infrendebat: postremò verò dirigit, et mutata-est in saxum, quemadmodum audimus de Niobe. Si verò passa-est incredibilia, ne diffidite *mibi*; somnia enim mirifica sunt. Altera verò, ad me aspiciens, inquit, "Remunerabo igitur te pro-justitia, quòd rectè dijudicâris hanc causam. Et jam adesto, ascende currum hunc (ostendens currum quendam alatorum quorundam equorum Pegaso similium) ut videas qualia et quanta, non secutus me, ignoraturus eras." Postquam verò ascendi, illa quidem agitabat, et aurigabatur. Ego verò sublatus in altum, et incipiens ab ortu, usque ad occidentem contemplantur urbes, et gentes, et populos, quemadmodum Triptolemus ille, seminans et ipse aliquid in terram. Non jam verò meminì, quid seminatum illud erat; sed hoc solum, quòd hominès

ex imo suspicientes laudabant *me*, et *illi*, ad quos volatu perveneram, deducebant cum multa laude. Postquam verò mihi ostendisset res tantas, et me illis laudantibus, reduxit iterum non-ampliùs indutum illâ ipsâ veste, quam avolans habui, sed videbar mihi redire pulchrè vestitus quispiam. Prehendens itaque et patrem *meum* stantem, et expectantem, ostendit ei vestitum illum, et me, qualis (*i. e. quàm pulcher*) venerim; submonuitque *eum*, qualia (*i. e. quàm iniqua*) propemodum statuissent de me.

6. Memini *me* hæc vidisse, cum-essem jam adolescens, perturbatum, ut mihi videtur, plagarum metu.—At, dum hæc narro, “O Hercules, (dixerit aliquis) quàm longum et judiciale est hoc somnium!” Tum succinuerit alius, “Hyemale est somnium, cum noctes sunt longissimæ; aut forsán trinociale, ut est et Hercules ipse. Quid ergo venit illi in mentem, ut-nugaretur talia (*i. e. sic*) apud nos, et memoraret noctem puerilem, et vetera jamque obsoleta somnia; *omnis* enim frigida narratio insipida est. Num suspicatus est nos esse quosdam somniorum aliquorum interpretes?”—Non, ô bone: neque enim Xenophon enarrans olim somnium, ut videbatur ipsi, *nempe*, et *illud* in domo paterna, et cætera *deinceps somnia, nugari, voluit, sive, interpretandum quid proposuit*. Nôstis enim quòd-enarravit-visionem, non ut simulationem (*i. e. non quasi simulare, sive obscurum quid proponere vellet*) neque quasi conscius *se* nugari in iis rebus; et hoc, in bello et rerum desperatione, circumstantibus jam hostibus: sed narratio illa habuit et utile quiddam. Enarravi proinde ego hoc vobis Somnium, eâ gratiâ, ut adolescentes convertantur ad præstantiora, et Doctrinam amplectantur; et præcipuè, si quis eorum præ inopia malè-statuat, et ad pejora declinet, perdens ingenium non illiberale. Bene enim novi quòd et ille, cum-audierit narrationem *hanc*, confirmabitur, proponens sibi me sufficiens exemplum, dum-considerat, qualis quidem cum-essem, prorupi tamen ad pulcherrima, et Doctrinam appetivi, nil pertimescens propter paupertatem tunc *urgentem*. Qualisqualis verò ad vos pervenirim, *adsum* obscurior nullo saltem statuatio, etiamsi nil aliud.

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## DIALOGUS II.

### DEORUM CONCIO.

JUP. NE ampliùs, ô superi, susurretis, neque in angulos conversi in aurem alii-alii sermones communicetis, *utpote* indignantes, quòd indigni plurimi participes-sunt nobiscum convivii. Sed quoniam concilium concessum-est vobis de hisce rebus, apertè dicat unusquisque quæ sibi videntur, et accuset. Tu verò, ô Mercuri, promulga præconium, ex lege. MERC. Audi; tace. Quis ex per-

fectis Diis, quibus licet, vult verba facere? Consultatio verò est de inquilinis et hospitibus. Mom. Ego Momus, ô Jupiter, si permiseris mihi dicere. Jup. Præconium jam permittit; quare nil indigebis me (*i. e. meo permissu.*) Mom. Dico igitur, nostrum nonnullos atrociora facere, quibus non sufficit semet factos-fuisse Deos ex hominibus, sed putant se-præstare nil magnum neque juvenile (*i. e. forte*) nisi reddiderint et pedissequos et famulos suos honore-pares nobis. Volo verò, ô Jupiter, te concedere mihi loqui cum libertate; neque enim alioqui possum. At nôrunt me omnes, quàm sum linguâ liber, quòd-que nil eorum reticebo, quæ non decorè fiunt. Reprehendo enim omnia, et apertè dico quæ mihi videntur, neque timens quempiam, neque sententiam celans præ verecundiâ: quare plerisque et molestus videor, et naturâ calumniosus, cum-vocer ab iis publicus quispiam delator. Sed quoniam licet, et proclamatum-est, et tu, ô Jupiter, concessisti cum licentia loqui dicam sanè nil reformidans.—Multi itaque, inquam, non contenti quòd participes-sint ipsi ejusdem nobiscum consessûs, et quòd ex æquo epulentur (idque, cum-sint ex parte-dimidia mortales) *hi, inquam*, subvexerunt insuper in cælum et ministros, et thiasi-sodales, et adscripserunt eos *Deorum numero*. Et nunc, æquè ac nos, cum portiones factâ distributione-possident, tum participes-sunt sacrificiorum; et hoc, ne-quidem persolventes nobis pensionem inquilinis-solvendam.—Jup. Dicitò, ô Mome, ænigmaticè nihil, sed dilucidè et apertè, addens et nomen. Nunc enim oratio tua in medium projecta-est; ita-est, ut multos assimulemus, et dictis tuis adaptemus aliàs alium. Oportet verò concionatorem-liberum nil tergiversari in dicendo.

2. Mom. Euge, ô Jupiter! quòd et cohortaris me ad linguæ libertatem. Facis enim hoc re verâ regiè et magnanimiter: quare dicam et NOMEN.—Generosissimus itaque Bacchus ille, semi-homo tantùm, nec a stirpe-materna Græcus, sed Cadmi Syrophœnicis, cujusdam mercatoris, nepos, quoniam immortalitate honestatus est, qualis quidem sit ipse, non dico, nec mitram, neque ebrietatem, neque incestum; omnes enim, opinor, videtis quàm naturâ inollis sit, et effœminatus; semi-insanus, et a summo-manc merum spirans. Hic verò idem adscivit nobis vel totam curiam, et, adducto choro suo, adest, et Deos fecit Panem, et Silenum, et Satyros rusticos quospiam, atque caprarios plerosque, homines saltatores, et formis monstrosos; quorum alter quidem (*nempe Pan*) cornua habens, et, quantum est a medio ad imum, capræ similis, et barbam profundam demittens, parum differt-ab hirco; alter verò (*scil. Silenus*) est senex calvus, simus nasum, vectus plerumque asino, Lydus, inquam, iste: Satiri verò sunt alii, auribus acuti, calvi et ipsi, et cornigeri (qualia cornua nascuatur hœdis nuper natis) Phryges quidam. Habent verò omnes et caudas. Videtis quales nobis Deos facit generosus ille? Anne-deinde miramur, si homines nos contemnant, videntes ridiculòs adeò et monstrosos Deos? Omitto verò dicere, quòd adduxit et mulieres duas,

alteram quidem ipsius amicam, *nempe*, Ariadnem (cujus et coronam astrorum choro annumeravit) alteram verò Icarii agricolæ filiam. Et, quod *est* maximè omnium ridiculum, ô Dii, adduxit et *ejusdem*, *nempe*, Erigones, canem; et hunc, ne puella doleret, ni in cœlo haberet illum ipsius familiarem, quemque dilexit, catellum. Nōne hæc videntur vobis contumelia, temulenti petulantia, et ludibrium?—Audite verò et alios (*i. e. de aliis*).

3. JUP. Dicas nihil, ô Mome, aut de Æsculapio, aut Hercule: video enim quò oratione rapiare. Hi enim, (*i. e. quod ad hos attinet*) alter quidem eorum sanat, et sucitat *ægrotos* e morbis, et est *pretio-æqualis multis aliis*. Hercules verò, qui-est meus filius, emit immortalitatem laboribus non paucis. Quare ne eos accusato. MOM. Tacebo, ô Jupiter, tui gratiâ, multa habens dicenda. Atqui, si nil aliud, retinent adhuc ignis signa. Si verò liceret uti libertate-linguæ contra et teipsum, multa possem dicere. JUP. Et in me quidem *vel* maximè licet. Num igitur et me reum-agis peregrinitatis? MOM. Licet quidem in Creta audire non solùm hoc, verùm dicunt et aliud quiddam de te; et ostendunt sepulchrum *tuum*. Ego verò neque illis credo, neque Ægiensibus *inter-Achaïos*, qui dictitant te supposititium esse.—Quæ verò, opinor, oportere præcipuè reprehendi, hæc dicam. Tu etenim, ô Jupiter, mortalibus *fæminis* commixtus, et ad eas descendens in-aliàs aliâ formâ præbuiisti principium talium delictorum, et causam cur cœtus noster nothis compleretur. Adeò, ut metueremus nos, ne quis sacrificaret te deprehensum, cum taurus esses, aut quis aurificum *te* diffingeret, aurum cum-esses; et pro Jove fieres nobis aut armilla, aut monile, aut inauris. At verò complexisti cœlum semideis hisce; non enim aliter dicere-possum. Et quæ res est maximè ridicula, *est hæc quæ eveniet*, cum quis subitò audierit, quòd Hercules quidem exhibitus-est Deus; Eurystheus verò, qui ipsi imperabat, est mortuus; et *quòd* propè *se invicem sunt* templum quidem Herculis famuli, et Eurysthei domini ejus sepulchrum *tantum*. Et rursus, Bacchus quidem Thebis *est* Deus; consobrini verò ejus, Pentheus, Actæon, et Learchus, hominum omnium *sunt* miserrimi. Ex quo verò tu, ô Jupiter, semel aperuisti fores talibus *rebus*, et conversus-es ad mortales, imitati-sunt te omnes; et non solùm mares, sed, quod est turpissimum, fæminæ etiam Deæ. Quis enim non novit Anchisen, et Tithonum, et Endymionem, et Jasonem, et cæteros? Quare volo hæc omittere: longum enim esset reprehendere *singula*.

4. JUP. Dicas nihil, ô Mome, de Ganymede: nam graviter-feram, si contristâris adolescentulum, convitia jactans in familiam *ejus*. MOM. Ergo non dixero de aquila, quòd et hæc in cœlo est in sceptro regio considens, et solùm-non nidificans super capite tuo, Deus esse existimatus. An omittemus et hanc, Ganymedis gratiâ? Sed Attis hic, ô Jupiter, et Corybas et Sabazius, unde, *inquam*, hi nobis sunt-accersiti; aut Mithres ille Medus, ille *gerens* candyn et tiaram, nec voce græcissans, adeo-ut non intelli-

gat, si quis ei præbibat? Scythæ ergo et Getæ, hæc videntes horum *dedecora*, nobis longum valere jussis, immortales-faciunt et ipsi, et Deos suffragiis-creant quoscunque volunt, eodem modo quo et Zamolxis ille, servus cum-esset, adscriptus-est *Deorum numero*, nescio quomodo latens (*i. e. clam nos*). Et hæc sanè omnia, ô Dii, mediocria sunt. Tu verò, ô Ægyptie, caninum-habens-vultum, et linteis amicte, quisnam es, ô optime, aut quomodo, latrator-cum sic, Deus esse dignaris? Taurus verò hic Memphites, versicolor hic, quid *sibi* volens adoratur, et oracula-edit, et prophetas habet? Pudet verò me nominare ibidas, et simias, et hircos, et alia multo-magis ridicula, nescio quomodo ex Ægypto in cælum-confertim-intrusa. Quæ *numina* quomodo vos, ô Dii, sustinetis, videntes *eadem* adorari ex æquo, aut etiam magis quam vos *ipsi*? Aut quomodo tu, ô Jupiter, ferre-potes, postquam plantârint in te arietis cornua? JUP. Turpia hæc re verâ dicis de Ægyptiis. Attamen, ô Mome, pleraque eorum ænigmata (*sive mysteria*) sunt, et non omnino oportet *te* sacris-non-initiatum deridere *ea*. MOM. Prorsus igitur, ô Jupiter, opus-est nobis mysteriis, ut sciamus Deos *esse* Deos, canicipites verò canicipites.

5. JUP. Omitte, inquam, ea de Ægyptiis: aliàs enim de his per otium deliberabimus. Tu verò alios nominato. MOM. Trophonium, ô Jupiter, et, quod maximè angit me, Amphilochem; qui, cum sit filius scelæsti et matricidæ hominis, vaticinatur *tamen* generosus ille in Cilicia, mentiens plurima, et præstigiatores-agens pro obolis duobus. Tu igitur, ô Apollo, non ampliùs æstinaris, sed jam vaticinatur omnis lapis, et omnis ara, quæ perfusa-sit oleo, et coronas habeat, et homine præstigiatore abundet; quales *nunc dierum* sunt plurimi. Jam enim et Polydamantis athletæ statua medetur febricitantibus in Olympia, et Theaginis in Thaso, et sacrificant Hectori in Ilio, et Protesilao e-regione in Chersoneso. Ex quo verò tot facti sumus, profecit magis perjurium, et sacrilegium; et, in summa, *homines* despexerunt nos, rectè facientes.—Atque hæc quidem *sunt quæ dicere volui* de nothis et adscriptitiis.—Cæterum ego, audiens jam multa etiam peregrina nomina *numinum*-quorundam neque apud nos existentium, neque omnino constare valentium, prorsus ô Jupiter, risui-indulgeo propter hæc etiam. Nam ubinam est illa multum celebrata virtus, et natura, et fatum, et fortuna, fundamento-carentia, et vana rerum vocabula, a philosophis, fatuis hominibus, excogitata? Et quanquam sint tumultuaria (*i. e. temere ficta*) ita *tamen* simplicibus *hominibus* persuaserunt, ut nemo velit nobis sacrificare, sciens, quòd, etiamsi obtulerit decem-millia hecatombarum, fortuna tamen faciet quæfato-decreta-sunt, et quæ destinata-sunt cuique a principio. Libenter ergo rogarem te, ô Jupiter, an alicubi videris virtutem, aut naturam, aut fatum? Novi enim quod et tu audis *de his* in philosophorum scholis, nisi vel surdus quispiam es, adeò-ut non audias eos vociferantes. Habens multa adhuc dicenda, orationem sistam. Video enim multos mihi loquenti succensentes, et sibilantes; præ-

cupiunt eos quos perstrinxit verborum libertas. Tandem igitur, si vis, ô Jupiter, legam Decretum quoddam de hisce jam conscriptum. JUP. Lege. Non enim reprehendisti omnia absque-ratione; et oportet nos cohibere ex iis plurima, ne supra modum fiant, (*i. e. crescant*).

## DECRETUM.

*Bonâ fiat Fortunâ.*

6. CONCIONE legitimâ coactâ, septimo die mensis ineuntis, Prytanim-agebat Jupiter, et præsidebat Neptunus; præfectum-agebat Apollo, scribam agebat Momus Noctis-filius; et sententiam dixit Somnus.—QUONIAM peregrini multi, non solum Græci, verum etiam Barbari, minimè digni nobiscum participes-esse civitatis *hujusce*, adscripti *Deorum numero*, nescio quomodo, Diique existimati, complevere quidem cælum, adeò-ut convivium nostrum sit plenum tumultuosâ turbâ multilinguium quorundam, et undique-collectorum: defecit verò ambrosia, et nectar, ita ut cotyla jam sit (*i. e. æstimatur*) minæ, propter multitudinem bibentium: alii verò, præ arrogantia, expulsis veteribus verisque Diis, dignos-censent seipsos priina-sede, præter omnia patria (*i. e. contra mores patrios*) et volunt præponi nobis in terris; propter hæc omnia, VISUM ESTO Senatui Populoque *Cælesti*, concilium quidem cogi in Olympo circa solstitium hybernum; septem verò perfectos Deos eligi arbitros, tres quidem e veteri senatu qui fuit sub Saturno, quatuor verò ex duodecim, et inter eos Jovem. Ipsos verò hosce arbitros sedere, suscepto legitimo juramento per Stygem. Mercurium verò proclamando congregare omnes, quotquot volunt contribui in *Deorum* consessum. Illos autem venire, adducentes testes juratos, et indicia generis. Deinde verò coram-veniant hi sigillatim. Arbitri verò rem expendentes, vel declarabunt eos esse Deos, vel ablegabunt ad sepulchra sua, et repositoria majorum. Si verò quis e non-probatus, et ab arbitris semel segregatus, deprehensus-fuerit in cælum ascendens, eundem in Tartarum præcipitari. Quemque verò exercere suam *artem*; et neque Minervam sanare, nec Æsculapium vaticinari, nec Apollinem solum præstare tam-multa: sed diligentem unum quiddam, vatem esse, aut citharædum, aut medicum. Edicere verò philosophis, ne fingant nova vocabula, neque nugentur de iis-quæ non nōrunt. Quotquot verò jam immeritò habiti-sunt-digni templis aut sacrificiis, simulachra quidem illorum everti; substituti verò, vel Jovis, vel Junonis, vel Apollinis, vel cujuspiam alterius; civitatem verò suam aggerere illis tumulum, et, pro ara, cippum erigere. Si verò quis simulaverit-se-non-audisse præconium, et noluerit venire ad arbitros, damnanto desertam ejus causam.—JUP. Hoc quidem est justissimum nobis Decretum, ô Mome; et, cuicumque ita videtur, protendat manum. Ita

verò potius fiat: novi enim quod complures erunt non protensa-manu-suffragaturi. Sed jam quidem abite. Quum verò Mercurius præconium-promulgaverit, venite afferentes, quisque, indicia manifesta, et demonstrationes claras, *nempe*, nomen patris, et matris, et unde, et quomodo factus-sit Deus, et tribum, et curiales. Ita-ut, quicumque non exhibebit *hæc omnia*, nil curæ-erit arbitris; etiamsi quis in terris ingens habeat templum, et quamvis homines Deum esse arbitrentur.

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### DIALOGUS III.

#### TIMON, SIVE MISANTHROPUS.

TIM. O JUPITER philie, et hospitalitie, et sodalitie, et domesticæ, et fulgurator, et iurandicæ, et nubicogæ, et grandisonæ, et si te quid aliud attoniti vocant poetæ; ac maximè, cum in metris hærent (tunc enim illis multi-nominis factus fulcis metri ruinam, et imple rythmi hiatum) ubinam tibi nunc magnistrepum fulgur, et gravifremum tonitru, et ardens, et candens, et terrificum fulmen? Hæc enim omnia apparent jam nugæ, et fumus planè poeticus, *nec quicquam* præter nominum fragorem. Illud autem tuum decantatum, et eminus-feriens, et promptum telum, nescio quomodo, penitus extinctum-est, et frigidum, retinens ne *vel* parvulam iracundiæ scintillam contra injuriosos. Quivis itaque pejerare audientium heri-extinctum citius ellychnium metueret, quam flammam cuncta-domantis fulminis; titionem adeo quempiam vidēre iis intentare, ut ex eo ignem quidem non formident, aut fumum; sed putent *se* accepturos hoc solum *incommodi* e vulnere, quod maculâ-carbonariâ opplebuntur. Ita-ut propter hæc ausus-sit jam et Salmoneus ille tibi obtonare, non prorsus *justæ*-fiduciæ-expers, *se id impune ausurum, quippe*, contra Jovem adeo irâ-frigidum, *cum sit ipse* ad-facitora promptus, et gloriosus vir. Quomodo enim *non faciat*, quandoquidem *tu* quasi sub mandragora dormis? qui neque perjerantes audias, nec injusta-agentes observes, sed lippias, et hallucineris ad ea-quæ patrantur, et auribus obsurdueris, quemadmodum senio-confecti. *Atqui ita te affectum esse credere par est*, quoniam, cum juvenis adhuc esses, et animo-acer, et ira vicens, plurima faciebas contra injustos et violentos; nec unquam erga eos inducias tunc agebas: sed semper prorsus occupatum erat fulmen, et incutiebatur ægis, et fragorem-edebat tonitru, et continuo immittebatur fulgur, quasi telorum-ex alto-jaculatio. Sed *et* terræ-motus *fuere tunc* instar-cribri *frequentes*, et nix cumulatim, et grando in-morem-saxorum; et, ut tecum magnificè disseram, pluvizque *fuere* effusæ, et impetuosæ, *et gutta* qualibet, *quasi* flumen. Quare in temporis puncto tantum ortum-est naufragium sub Deucalione,



ut, omnibus sub aqua demersis, vix unica quædam scaphula servaretur, quæ-appulit in Lycorem, servans suscitabulum quoddam seminis humani, *idque*, ad pestis majoris propagationem. Refers igitur ab illis præmia socordiâ tuâ digna, non ampliùs sacrificante tibi aliquo, neque *statuam tuam* coronante, nisi quis obiter in ludis Olympicis; et hic, non admodum necessaria facere visus, sed ad ritum quendam antiquum contribuens. Et, ô Deorum generosissime, paulatim te Saturnum reddunt, imperio depellentes.

2. Omitto dicere, quoties jam templum tuum spoliârint. Injecerunt verò alii manus tibi ipsi in Olympia. Et tu altifremus ille piger-eras aut canes excitare, aut vicinos advocare, ut succurrentes comprehenderent eos, dum adhuc ad fugam pararentur. Sed generosus ille *tu*, et gigantum-extinctor, et Titanum victor, sedebas, dum-circumtondereris capillos ab iis, *quanquam* fulmen decemcubitale in dextra tenens. Quando igitur, ô admirande, desinent hæc a te negligenter adeò despici? aut quando tantam iniquitatem punies? Quot Phaethontes, aut Deucaliones, sufficient ad *puniendam* tam inexhaustam vitæ insolentiam? Nam ut omissis communibus, dicam mea; *ego*, qui in sublime evexi tot Atheniensium, et divites reddidi e pauperrimis, et opem tuli egenis omnibus, vel potiùs confertas effudi opes in amicorum beneficentiam, postquam per hæc factus-sum pauper, non ampliùs agnoscitur ab iis, neque aspiciunt *me*, qui antea verebantur, et adorabant, et de nutu meo pendebant. Sed, sicubi vel *per-viam* incédens incidam in eorum quempiam, prætereunt *me* quasi olim mortui cippum quendam jacentem, ac tempore subversum, ne-quidem agnoscentes. Alii verò vel procul videntes aliâ divertunt, suspicantes *se* visuros inauspicatum et abominandum spectaculum (*me scil.*) qui non multò ante conservator eorum et patronus fui. Quare, malis in hunc locum-remotum actus, et rhenone indutus, terram exerceo *pro* quatuor obolis mercenarius, solitudini et ligoni hîc adphilosophans. Videor itaque mihi hoc *inde* lucrifactor, *nempe me* non ampliùs visurum plurimos præter meritum prosperè-agentes. Hoc enim molestius *esset*. Jam tandem ergo, ô Saturni et Rheæ fili, excusso hoc profundo dulcique somno (dormisti enim supra Epimenidem) et fulmine ventilando-redaccenso, aut *eodem* ex Oeta accenso, et factâ magnâ flammâ ostende aliquam strenui et juvenilis *illius* Jovis iram, nisi vera sunt quæ fabulis-feruntur a Cretensibus de te et tuâ illic sepulturâ.

3. Juv. Quisnam est hic, ô Mercuri, qui vociferatus-est ex Attica, juxta Hymettum in montis-radicebus, sordidus totus, et squallidus, et rhenone-amictus? Fodit verò, opinor, pronus-cùm-sit homo sanè loquax, et confidens. Philosophus nimirum est: *alio qui* enim non tam impios percurreret sermones contra nos. MER. Quid ais, ô pater? An ignoras Timonem *filium* Echechratidis, Colyttensem? Hic est *ille* qui sæpe nos convivio-excepit per sacrificia perfecta, ille nuper-ditatus, ille *solitus* mactare nobis totas hecatombas, apud quem consuevimus splendide celebrare Jovialia.

JUP. Heu commutationem! *Hiccinne est honorabilis ille, ille (inquam) dives, circa quem tot fuere amici? Quid igitur passus, talis est factus? squalidus, ærumnosus, fossorque, et mercenarius, ut videtur, deorsum-adigens ligonem adeò gravem? MER. Ut ita quidem dicam, benignitas affixit eum, et humanitas, et misericordia, in egenos omnes; re verâ autem, dementia, et simplicitas, et delectus-nullus in amicis; qui, corvis et lupis largiens, non sensit se ita facere: sed, jecur erosus miser a tot vulturibus, putabat eos amicos esse et sodales præ benevolentia erga seipsum; eos inquam, escâ interim solummodo gaudentes. Hi verò postquam exquisitè nudâssent, et circumrosissent ossa ejus, et, si qua etiam medulla inerat, exuissent et hanc diligenter admodum; post hæc, inquam, aufugiebant deserentes eum siccum, et radicitus succisum; nec ampliùs agnoscentes eum, neque aspicientes. Unde enim jam adsunt ei vel opitulantes, vel vicissim largientes? Propter hæc, ut vides, fossor, et rhènone-amictus, desertâ urbe præ pudore, mercede agrum colit, malorùm causâ melancholiâ-laborans, quòd ab ipso ditati fastuosè admodum prætereunt eum, nec nomen ejus nôrint, an Timon vocetur. JUP. Et sanè vir est non despiciendus, nec negligendus: et merito indignabatur in nos, calamitosus cum sit; quoniam vel eadem egerimus ac execrandi isti adulatores, virum obliti, qui in aris adolevit nobis tauros tot, caprasque pinguiissimas: habeo itaque jam-nunc nidorem eorum in naribus: sed propter negotiaque, et magnum pejerantium tumultum, et vim-inferentium, et rapientium; præterea verò et formidinem ortam a sacrilegis (hi etenim plurimi sunt, et observatu-difficiles, nec sinunt me vel paululum connivere) propter hæc, inquam, jam-diu non aspexi in Atticam: et præcipuè, ex quo philosophia et verborum contentiones apud-eos increbuerunt. Pugnantibus enim inter se, et vociferantibus philosophis istis, non licet exaudire aliorum preces. Quare oportet me aut obturatis sedere auribus, aut rumpiabiis, virtutem quandam, et incorporea, et nugas magnâ voce connectentibus. Propter hæc contigit et hunc negligi, virum erga nos non immerentem. At tu, ô Mercuri, assumpto Pluto, abito ociùs ad eum; ducat verò secum Plutus et Thesaurum, et maneat ambo apud Timonem, nec facilè adeò discedant, etiamsi quam-maximè exigat ipsos domo præ benignitate. Deliberabo autem posthac de adulatoribus istis, et ingratitudine quam manifestârunt erga eum, et pœnas dabunt, simul-atque fulmen reparavero. Duo enim maximi ejus radii fracti sunt, et cuspidibus retusi, dum nuper avidiùs jacularer in Anaxagoram sophistam, qui persuasit sectatoribus suis, non omnino aliquos esse nos Deos. Sed aberravi quidem ab eo: Pericles enim manum protendebat supra ipsum: fulmen autem, obliquè-avolans in Castoris-et-Pollucis templum, exussitque illud, et ipsum pene comminutum-est ad saxum. Sed vel hoc interim supplicium sufficiet istis, nempe, si viderint Timonem eximiè ditatum.*

4. MER. Quanti erat altè vociferari, et obstreperum esse, et audacem! nec est hoc solis causas-agentibus utile, sed etiam pre-

stantibus. Nam, ecce, Timon statim e pauperrimo dives fiet, *idque quia*-clamavit, et liberè locutus est in precatatione, et convertit Jovem. Si verò tacitè fodisset pronus, fodisset etiamnum neglectus. PLUT. At ego, ô Jupiter, non ibo ad eum. JUP. Quapropter, ô Plute optime; et hoc me jubente? PLUT. Quia per Jovem contumelias-exercebat in me, et exportabat (*i. e. exbau-riabat*) et in multa *frusta* dividebat; et hoc, cum-essem paternus illi amicus; et solùm non domo me furcis expulit, ut qui ignem e manibus excutiunt. Rursusne igitur ivero *ad eum* parasitis, et adulatoribus, et scortis donandus? Mitte me, ô Jupiter, ad illos, qui intelligent munus, qui amplectentur, quibus in-pretio *fuero* ego, et desiderabilis. Hi verò fatui versentur-cum paupertate, quam nobis anteponunt et; accepto ab ea rhenone, et ligone, contenti-sunt miseri obolos quatuor lucravi, qui *olim* negligenter dono profundebant talenta decem. JUP. Nil ampliùs ejusmodi faciet Timon erga te; nam ligo ipsum prorsus edocuit (nisi lumbis omnino dolorem non sentit) quòd oportet *ipsum* eligere te pro paupertate. At vidêris mihi tu quidem esse, ô Plute, prorsus querulus, qui nunc quidem accusas Timonem, quòd, patefactis tibi foribus, liberè vagari permiserit, neque includens, neque zelotypiâ-affectus *erga te*. Aliàs verò contra in divites stomachabaris, dicens *te* ab iis *ita* inclusum-fuisse sub vectibus et clavibus, et sigillorum impressionibus, ut non tibi possibile esset *vel* declinato-capite-prospicere in lucem. Deplorabas igitur hæc apud me, dicens *te* in multis tenebris præfocari. Et propter hæc apparebas nobis pallidus, et curis plenus, digitos habens-contractos juxta consuetudinem computationum, et minitans *te* aufugiturum, si ab iis opportunitatem acciperes. Et, in summâ, videbatur tibi pergravis res, *te*, tanquam Danaen, virgineam-ducere-vitam in æreo ferreove thalamo, sub attentissimis ac scelestissimis pædagogis nutritum, fœnore et supputatione. Dictitabas igitur *avaros* illos absurdè facere, amantes quidem *te* supra modum, cum verò liceret frui, non *tamen* audentes, nec, domini cum essent, in securitate amore utentes; sed vigilantes ut-observarent, et oculis-fixis-aspicientes sigillum et vectem; arbitrantes *illud esse* sufficientem fruitionem, non quòd-possent ipsi *te* frui, sed quòd impertirent fruitionem nemini *alii*: ut canis in præsepi, nec ipse vescens hordeo, nec equo famelico permittens. Et deridebas insuper eos qui-parcerent, et custodirent, et (quod monstri-simile est) *vel* semet ipsos zelotypiâ-prosequerentur: nescientes verò quòd sceleratus famulus, vel dispensator, vel pædagogus, postquam furtim subierit, ludibrio-habebit infœlicem et odiosum herum, sinens eum invigilare usuris ad obscuram et angustioris lucernulam, et siticulosum ellychniolum. Quomodo igitur non iniquum est *te* olim hæc incusâsse, nunc verò Timoni contraria obijcere?

5. PLUT. Atqui, si veritatem perpendas, videbor tibi utrumque jure facere. Nimia enim hæc Timonis hujusce lenitas, meritò videri-debet negligentia, ac non benevolentia, quatenus ad me

*attinet*: et rursus putabam, illos qui-servant *me* inclusum intra fores ac tenebras, *illos* studentes, quomodo fiam ipsis crassior, et obesus, et supra-modum-tumidus; qui neque attingunt ipsi, neque producunt in lucem, *ita*-ut a quoquam ne *vel* videar; *putabam, inquam, hos* esse amentes, et contumeliosos, insontem me sub tot vinculis putrescere-facientes; nescientes *verò* quòd paulò post abibunt (*i. e. morientur*), relicto me alii cuipiam fortunatorum. Laudo igitur neque illos *ita negligentes*, neque hos qui prompti admodum sunt in me; sed eos *solos* qui (quod est optimum) modum statuent rei, et neque omnino abstinebunt, neque *me* totum profundent. Etenim, per Jovem, considerato, ô Jupiter, si quis, qui legitimè duxerit uxorem juvenem et formosam, deinde neque custodiat *eam*, neque omnino zelotypiâ-prosequatur, permittens noctu et interdium ire quò velit, et versari cum volentibus; sed *et* ipse potiùs producat adulterio-stuprandam, fores aperiens, et prostituens, et omnes ad *eam* invitans; num, *inquam*, talis videatur *tibi* amare uxorem? Non dices, ô Jupiter, *hoc* tu, qui ipse sæpenumero amore-captus-es. Si verò quis rursus in domum legitimè recipiens uxorem ingenuam ad liberorum legitimorum procreationem, hic verò neque attingat ipse virginem ætate-florentem, pulchramque, neque permittat alii aspicere; includens verò *eandem*, virgineam-vitam-ducere-cogat, infœcundam, et sterilem; idque, cum-dicat *se* amare *eam*, et manifestus sit (*i. e. appareat amare*) e colore, et corpore tabefacto, et oculis refugis; estne (*i. e. fieri ne potest*) ut talis non videatur delirare? *Qui*, cum-oporteat *eam* liberos-gignere, et nuptiis frui, *nihilominus* tabescere-faciat puellam formosam adeò et amabilem, dum-alat *eam* tanquam Cereri sacerdotem per omnem vitam? Quare sæpenumero et ipse eodem-modo indignor, a quibusdam sanè ignominiosè calcibus-pulsatus, et devoratus, et exhaustus; ab aliis verò compedibus-vinctus, ut stigmaticus fugitivus. JUP. Quid igitur indignaris in illos? Dant enim utrique egregias pœnas: hi quidem, ut Tantalus ille, inhiantes tantum auro, absque-potu, et absque-cibo, siccique ora; illi verò, ut Phineus ille, ab Harpyis spoliati cibo e faucibus.—Sed abito jam nactus Timonem multo prudentiorem. PLUT. Illene unquam desinet cum studio (*i. e. festinanter*) exhaustire me quasi e cophino perforato, *idque* priusquam omnino influxerim, dum-vult *vel* prævenire influxum, ne abundantius incidens ipsum undis-obruam? Quare mihi videor in Danaïdum dolium aquam-allaturus, frustra-que infusus, vase non continente; sed *eo*, quod influit, propemodum effuso, priusquam influxerit; *ita* latior *est* dolii hiatus ad effusionem, ac liber *est* exitus. JUP. Ergo, nisi obturaverit hiatum hunc, et simul-ac-seniel (*i. e. prorsus*) expansum *fundi spatium*, brevè effuso te, facilè rursus invenerit rhenonem et lignonem in dolii face. Verùm abite jam, et ditate eum. Tu verò, ô Mercuri, memineris rediens, Cyclopa ad nos ex Ætna adducere, ut fulmen acuentes resarciant; adeò jam eodem acuminato opus-erit.

6. MER. Progrediamur, ô Plute.—Quid hoc? Claudicas? Ignorabam, ô generose, *te non solum cæcum, verum etiam claudum esse.* PLUT. Non hoc semper, ô Mercuri: sed, cum a Jove ad aliquem missus abeo, nescio quomodo tardus sum et claudus utroque *pede*, ita ut vix pertingam ad metam, sene-prius-facto *illo*, qui *me* expectabat. Quum verò discedere-*ab-aliquo* opus fuerit, videbis *me* alatum, et multo avibus celeriores. Repagulum igitur simul cadit, et ego jam victor a-præcone-promulgor, *totum stadium uno saltu-transensus*, videntibus aliquando *me ne vel* spectatoribus. MER. Non hæc *omnia* vera dicis. Imò ego vel plurimos tibi possum commemorare, heri quidem ne obolum unde restim emerent habentes, hodie verò repente ditatos, et sumptuosos, *et bigis albis* agitantes: quibus *antea ne vel* asinus unquam suppetebat: *et, tales cum fuerint*, obambulant tamen purpurei, et auromanus decorati, nec ipsi, opinor, credentes quin *per-somnium solummodo* divites-sunt. PLUT. Hoc aliud est, ô Mercuri; nec meis tunc pedibus ingredior, neque Jupiter, sed Pluto me *tum* ad eos dimittit, utpote qui et ipse sit opum-largitor, et munificus, hoc etenim vel nomine declarat. Quum igitur est opus transferri me ab alio ad alium, *tunc* me in tabellam injectum, et diligenter obsignatum, transportant in morem-sarcinæ sublatum. Et cadaver quidem jacet alicubi in obscura domûs parte, vetere-linteo super genua *injecto* tectum, et felibus pugnæ-*causa*. Qui verò me obtinere-speraverant in foro operiuntur hiantes, ut hirundinem advolantem, stridentes pulli. Postquam verò detractum-est signum, et incisus-est funiculus linteus, et aperta est tabella, et promulgatus-est novus mei dominus, sive cognatus quispiam *fuerit*, sive adulator, sive servulus cinædus in-honore-habitus propter puerilia *officia*, *et vel* jam mentum rasmus; magno, generosus *ille*, accepto præmio pro variis et omnigenis voluptatibus, quas jam *quoque*, exoletus cum-esset, suppeditavit ei (*scil. domino*) ille quidem, quicumque-fuerit, me tandem arrepto, *cum* tabella ipsa ferens aufugit; mutato-nomine-appellatus *jam* Megacles, aut Megabyzus, aut Pro-tarchus pro *nomine* eo-usque *usitato, nempe*, Pyrrhia, aut Dromone, aut Tibia; *aufugit, inquam*, relictis frustra inhiantibus illis, semutuo intuentibus, *et* verum luctum agentibus, *dum reputant*, qualis eos thynnus e sinu-intimo sagenæ effugit, *idque*, devoratâ non parvâ escâ. At hic in me totus irruens, honesti inexpertus, et crassi-pellis homo, exhorrens adhuc compedes, et, si alius quispiam præteriens loro-increperit, arrectam subrigens aurem, et pistrinum tanquam Castoris-templum adorans, *hic, inquam*, non amplius tolerabilis est obviis *quibusvis*; sed *et homines* liberos contumeliâ afficit, et flagris cædit conservos, periculum-faciens, an sibi quoque talia liceant; donec aut in scortulum incidens, aut equorum-curam appetens, aut se adulatoribus tradens, jurantibus eum esse vel Nireo formosiores, Cecrope verò aut Codro nobiliores, at Ulysse prudentiores, sedecim autem simul Cræsis ditio-

rem, effundat miser, in temporis puncto, quæ paulatim e perjuriis, et rapinis, et flagitiis plurimis collecta sunt.

7. MER. Dicis propemodum *ea ipsa quæ fiunt (i. e. vera)*. Quum verò itaque tuis-ipsius-pedibus ingrederis, quomodo, ita cæcus cum-sis, viam invenis? vel quomodo dignoscis *eos* ad quos Jupiter te miserit, postquam-dijudicârît *eos* esse ditari dignos? PLUT. Credis autem reperire me, quicumque sunt? MER. Nequaquam *credo* per Jovem. Non enim, præterito Aristide, Hipponicum adîisses, et Calliam, et alios multos Athenienses, ne quidem obolo dignos. Cæterùm quid facis dimissus? PLUT. Sursum ac deorsum cursitans oberro, donec imprudens in aliquem inciderim. Ille verò, quicumque mihi primus occurrerit, abducens possidet, te, Mercuri, propter inopinatum lucrum, adorans. MER. Fallitur ergo Jupiter, putans te, ex ipsius sententia, ditare quotquot judicat ditari dignos? PLUT. Et meritò admodum, ô bone, qui, quum nôrit *me cæcum esse*, mitteret *tamen* investigaturum rem adeò repertu-difficilem, et jampridem exhaustam e vita, quam ne *vel* Lynceus ille facilè inveniret, *utpote* obscuram adeò et minutam. Cum itaque pauci sint boni, mali verò *numero* plurimi occupent omnia (*i. e. ubique sint*) in civitatibus, *idcirco* oberrans facilè in tales incido, et ab iis irretior. MER. Quomodo verò deinde, postquam deserueris eos, facilè aufugis, ignarus-cum sis viæ? PLUT. Tum perspicax fio, et pedibus-celer, ad solam fugæ occasionem.

8. MER. Respondeto mihi et hoc insuper: quomodo, cæcus cum-sis (*apertè enim dicam*) et pallidus præterea, et cruribus gravis, tot habes amatores, adeò, ut omnes in te respiciant, et putent *se, te* obtinentes, felices esse: sin verò non-assequantur, vivere non sustinentes? Novi itaque quosdam eorum non paucos, adeò te perditè-amantes, ut præcipitarent sese, “et piscosum in mare, et scopulis ab aeriis ruentes;” rati *se* a te fastidiri, quòd non ipsos præcipuè respexeris: At verò bene novi quòd fateberis et tu, si te-ipsum quid nôris, eos *vel* Corybantas-agere (*i. e. prorsus furere*) tali amore dementatos. PLUT. Putas verò *me* talem illis apparere, qualis sum; claudum, *nempe*, vel cæcum, vel quotcunque alia mihi insunt *deformià*? MER. Sed quomodo, ô Plute, *non appareas*, nisi cæci sunt et ipsi omnes? PLUT. Non cæci, ô optime: verùm inscitia, et error, quæ nunc occupant omnia, tenebras-offundunt iis. At et ipse præterea, ne sim omnino deformis, occurro iis personâ tectus amabilissimâ, inauratâ, *nempe*, ac gemmis-distinctâ, et amictus *vestibus* versicoloribus: illi verò, rati *se* vultus ipsius (*i. e. nativi*) venustatem videre, amore-prosequuntur, et pereunt non potiti. Quòd, si quis illis omnino denudans ostenderet me, damarent haud dubiò sese tantopere cæcutientes et amantes (*i. e. quòd tantopere cæcutiant et ament*) inamabiles et deformes res. MER. Quomodo ergo *illud defendes*, quòd intra divitias jam ipsas siti, et personâ ipsâ induti, usque *tamen* decipiantur, et si quis iis deträhre-velit *eam*, caput citius quam personam projicerent? Quomodo, inquam, *defendes hoc*? Non enim verisimile est eos etiam tunc

ignorare, quòd illita sit venustas tua, cum videant intus omnia. PLUT. O Mercuri, multa mihi adjumento-sunt ad hoc etiam. MER. Quænam? PLUT. Simul-ac aliquis primùm occurrens patefactis foribus me excipit, occultus unâ-ingreditur mecum fastus, et dementia, et jactantia, et mollities, et contumelia, et error, et alia quædam innumera. At ille, qui nos excipit, occupatus animum ab his omnibus, miraturque non miranda, et appetit fugienda, et me stupet, illorum omnium ingressorum malorum patrem, et ab iisdem satellitio stipatum, et omnia priùs pateretur, quam me amittere sustineret.

9. MER. Quam verò lævis es, ô Plute, et lubricus, et retentus difficilis, et fugax, nullam certam præbens ansam; sed nescio quomodo per digitos, tanquam anguillæ, aut serpentes, elaberis! Paupertas, contra, viscosa est, et prehensu-facilis, et innumeros habens uncos toto corpore enatos, ita-ut appropinquantibus statim teneant, et non facilè expediri-possint.—At latuit interea nos dum nugamur, res non parva. PLUT. Quænam? MER. Quòd non thesaurum adduximus, quo maximè opus-erat. PLUT. Bono-sis-animo de hoc: ascendo enim ad vos, relicto illo in terra, et dato-mandato ut oclusis foribus intus maneat, nemini verò aperiatur, nisi me vociferantem audierit. MER. Descendamus ergo jam in Atticam. Et sequere tu me chlamydem tenens, donec ad seces-sum Timonis pervenero. PLUT. Rectè facis, ô Mercuri, manu-ducendo; quoniam, si desereres me, oberrans incederem in Hyperbolum forsitan, aut Cleomen. Sed quisnam stridor est hic quasi ferri in lapidem? MER. Timon hicce in-propinquo fodit agellum montanum et lapidosum.—Papæ! adest ei et Paupertas, et Labor iste; et Robur, et Sapientia, et Fortitudo, et ejusmodi turba, a Fame omnes agminis-modo-instructi, tuis, ô Plute, satellitibus multo præstantiores. PLUT. Cur ergo, ô Mercuri, non ocissimè discedimus? Non enim præstiterimus nos memorabile quid apud virum a tanto exercitu circumdatum. MER. Aliter visum est Jovi. Ne formidemus igitur.

10. PAUPERTAS. Quorsum hunc, ô Argicida, ducis, manu-tra-hens? MER. Missi sumus a Jove ad Timonem hunc. PAUP. Jamne Plutus ad Timonem, postquam ego eum ex deliciis male affectum suscipiens, et hisce tradens, nempe, Sapientiæ, et Labori, fortem reddidi magnique pretii virum? Egone Paupertas, contemptibilis adeò, et injuriæ-opportuna vobis videor, ut eripiatis mihi quam solam habui possessionem, accuratè jam ad virtutem elaboratam; et hoc, ut Plutus eum denuo acceptum, et Contumeliæ ac Fastui in-manus-traditum, et mollem, et abjectum, et vecordem (qualis olim erat) redditum, mihi rursus restituat tritum-paniculum jam factum? MER. O Paupertas! visum-est hoc Jovi. PAUP. Abeo igitur.—At vos quoque, ô Labor et Sapientia, reliquique sequimini me. Brevi verò noverit hic, qualem me reliquerit, bonam, nempe, adjutricem, et rerum optimarum magistram; cum qua dum versaretur, corpore sanus, et mente validus degebat, viri vitam vivens, et ad sese respiciens, existimans verò superflua

hæc et vulgaria aliena esse, ut sunt. MER. Abeunt: nos verò eum aggrediamur.

11. TIM. Quinam estis, ô scelesti? aut qua de causa huc venistis, hominem operarium et mercenarium turbaturi? At non læti abibitis vos impuri omnes, ut-estis; ego enim vos statim admodum glebis saxisque feriens contundam. MER. Nequaquam, ô Timon, ne jacias; non enim homines feries. Verùm ego quidem Mercurius sum, hic autem Plutus. Misit verò nos Jupiter, exauditis precibus tuis. Quare bonâ fortunâ opes accipito, a laboribus absistens. TIM. Plorabitis jam et vos, Dii etiamsi sitis, ut dicitis: Odi enim simul omnes, et Deos, et homines. Cæcum verò hunc, quicumque est, ligone comminuere certum est. PLUT. Abeamus, per Jovem, ô Mercuri, (homo enim videtur mihi non mediocriter insanire) ne ego, accepto malo quopiam, discedam. MER. Nil sinistrum agas, ô Timon; sed, depositâ immani hac feritate et asperitate, porrectis manibus, bonam fortunam accipito, et rursus dives-esto, et primus sis Atheniensium, et solus ipse fortunatus despicio ingratos illos. TIM. Nil vestri indigeo; ne me obturbate; sat opum est mihi ligò: *quo-ad-alia* verò, felicissimus sum, nemine *ad* me accedente. MER. Adeone inhumaniter, ô amice? *Fero itaque ad Jovem nuncium hoc immiteque durumque.* Atqui par erat forsân te esse Misanthropum tot gravia ab iis (*scil. hominibus*) passum; nequaquam verò Misotheum, Diis ita te curantibus. TIM. At tibi Jovique, ô Mercuri, plurima gratia *propter* curam; non autem accipiam Plutum hunc. MER. Quid ita? TIM. Quia hic et olim exstitit mihi innumerorum malorum causa, tradensque *me* adulatoribus, et insidiatores adducens, et *in me* odium excitans, et luxuriâ corrumpens, et invidiæ-obnoxium reddens, tandem verò subito *me* deserens, perfidè adèò, et proditoriè. Paupertas verò optima laboribus viro-dignissimis *me* exercens, et cum veritate et libertate mecum-versans, et necessaria præbuit *mibi* laboranti, et contemnere docuit vulgaria illa, spem mihi vitæ a me ipso pendere-faciens, et quæ PROPRIÆ essent opes ostendens; quas neque adulator assentans, neque delator territans, neque plebs irritata, neque concionarius suffragium-ferens, neque tyrannus insidiâns eripere possit. Corroboratus igitur laboribus, *et* agrum hunc gnaviter exercens, *et* nil in urbe malorum videns, idoneum habeo et sufficientem victum a ligone. Quare recurrito, ô Mercuri, abducens Plutum hunc *ad* Jovem. Hoc verò mihi sufficiet, si omnes homines uniuscujusque-ætatis fecerit PLORARE. MER. Nequaquam, ô bone; non enim sunt omnes ad plorandum idonei (*i. e. eo ingenio ut plerent*) sed mitte iracunda hæc et puerilia, et Plutum accipito: *nec enim* a Jove munera sunt rejicienda.

12. PLUT. Vin', ô Timon, apud te causam-agam-*meam*, aut *mibi* dicenti irascêris? TIM. Dicas, sed nec prolixè, nec cum proœmiis, ut perditii rhetores; tolerabo enim te pauca loquentem, Mercurii hujusce gratiâ. PLUT. Oporteret quidem *me* forsân *de* tam multis a te accusatum etiam prolixè dicere: vide tamen si quâ te, ut dicis, injuriâ affecerim, qui jucundissimorum omnium



tibi autor fui, honoris, *nempe*, et loci-primi, et coronarum, et aliarum deliciarum. Meâ verò operâ conspicuus eras, et celebris, et studiosè expetitus. Si verò grave aliquid passus-es ab adulato-ribus, inculpabilis *sum* tibi ego: *quin* ipse verò potius in hoc a te injuria-affectus-sum, quòd me ignominiosè adeò scelestis homini-bus subjeceris, laudantibus et ludificantibus *te*, mihiq; omni modo insidiantibus. Et quod postremò dixisti, *nempe*, quòd te prodidi, ipse *ego* contra objicere-possim *idem illud* tibi, *cum fuerim* omni modo a te abactus, et præceps expulsus-ex ædibus. Ideoque nobilissima Paupertas circumposuit tibi rhenonem hunc pro molli chla-myde. Quare, Mercurius hic testis *est mihi*, quantopere Jovem orabam, ne ad te venirem, hostiliter adeò mihi adversatum. MER. At nunc vides, ô Plute, qualis jam factus-sit. Quare confidens commorare cum eo. Et tu quidem, ô *Timon*, fodito *ita*, ut facis. Tu verò, ô *Plute*, supposito thesaurum ligoni: parebit enim tibi inclamanti.

13. TIM. Parendum est, ô Mercuri, et rursus ditescendum. Quid enim agat quispiam, cum Dii *immortales* cogant? Sed vide, in quas molestias me miserum injicies, qui, hucusque fœlicissimè vivens, tantum subitò auri, nullam meam ob culpam, accipiam, et tantum curarum suscipiam. MER. Tolerato, ô Timon, *vel* meâ causâ, etiamsi grave sit hoc, et non ferendum, *idque*, ut adula-tores illi invidiâ rumpantur. Ego verò, superatâ Ætnâ, in cœlum revolabo. PLUT. Abiit quidem ille, ut videtur; conjicio enim alarum remigio. Tu verò operire *hic*: digressus enim remittam tibi thesaurum: sed fortius impinge. *Heus tu*, thesaure auri, te dico, pareto Timoni huic, et te tollendum offerro. Fodito, ô Timon, altè adigens *ligonem*; ego verò vobis subtus-adero.

14. TIM. Agè verò, ô ligo: nunc mihi te ipsum corroborato, et ne fatigeris thesaurum e profundo in apertum egerens.—O Jupi-ter prodigialis, et Corybantes amici, et Mercuri lucrifer, unde-nam tantum auri! Num somnium est hoc? Metuo igitur, ne exper-rectus carbones inveniam. Atqui aurum est signatum, subrubrum, grave, et aspectu longè-gratissimum. O aurum, pulcherrimum mortalibus auspicium: “Ardens enim ignis quemadmodum, præ-luces noctu” et interdiu. Veni, ô charissimum, et amabilissi-mum! Nunc tandem credo factum fuisse et Jovem aliquando aurum. Quæ etenim virgo sinu aperto non exciperet pulchrum adeò amatorem per tegulas defluentem? O Mida, et Cræse, et donaria Delphis *dicata*, quam nihil essetis, *collata* ad Timonem, et Timonis opes; cui ne rex quidem Persarum *par est*? O ligo, rhenoque charissime, Pani vos huic suspendere decet. Ipse verò, empto jam toto *hoc* secessu, *et*, extractâ super thesaurum turriculâ mihi soli ad habitandum sufficiente, propono mihi, mortuum *me* eandem et sepulchrum (*i. e. pro sepulchro*) habiturum.—At de-creta sunt hæc, et pro-legibus-rata in reliquum vitæ, *nempe*, com-mercii-fuga, et ignoratio, et fastidium erga omnes. Amicus verò, aut hospes, aut sodalis, aut misericordiæ-ara, meræ nugæ *existi-mentur*: tum miserâri lachrymantem, aut opitulari egenti, *habea-*

*tur* legum-violatio, et morum subversio. Solitaria verò *esto mihi* vivendi-ratio, ut lupis, et unus Timon *esto sibi* amicus: alii autem *omnes* hostes *judicentur*, et insidiatores; et congredi-cum eorum quopiam piaculum *ducatur*. Et, si aliquem vel videro, nefastus *sit ille* dies. Et, in-summa, nil apud-nos differant *homines* a lapideis aut æneis statuis; et neque caduceatorem ab iis recipiamus, neque *cum iis* libamina libemus: DESERTUM verò terminus esto adversus eos. At tribules, et curiales, et populares, et patria ipsa *babeantur* frigida et inutilia nomina, et stultorum hominum gloriæ-aucupia. Unus verò Timon dives-esto, et omnes despicio, et solus secum luxuriator, ab adulatione et onerosis laudibus remotus. Et Diis sacrificato, et epulator, solus sibi vicinus et conterminus, excussis aliis *omnibus*. Et simul-ac-semel decretum-esto se ipsum bene tractare, sibi mori oporteat, sive coronam sibi admovere, et nomen suavissimum esto MISANTHROPUS. Morum verò nota *sunt* morositas, et asperitas, et feritas, et iracundia, et inhumanitas. Si autem videro quempiam in igne pereuntem, et, ut-extinguam, supplicantem, *tum*, pice atque oleo, restinguere. Et, si hyeme flumen quem *ad me* adferat, is verò manum porrigens, rogetprehendere, propellere et hunc præcipitem, *ita* ut emergere non possit: sic enim par-pari acceperint.—Legem *hanc* rogavit Timon Echecratidis *filius* Colyttensis. Concione suffragatus-est Timon idem: esto. Rata sunt hæc nobis, et fortiter iisdem immoremur.

15. Sed multi facerem hæc omnibus quodammodo nota fieri, *nempe*, quòd prædives-sum: nam *ea* res esset iis *quasi* suspendium.—Quanquam quid hoc? Hem, quæ acceleratio! Undique concurrunt pulverulenti et anhelii, aurum, nescio unde, odorantes. Utrùm igitur, consenso colle hoc, lapidibus eos abigam, commodè exedito-loco dejaculans? An eatenus leges-violabimus, *ut cum iis* semel versemur, quò magis angantur despecti? Hoc etiam satius duco: quare, *hic* subsistentes, excipiamus jam eos. Agè, videam, quisnam hic-est eorum primus? Gnathonides adulator, qui porrexit mihi restim, nuper beneficium petenti, *et* qui sæpe apud me tota dolia evomuit. Sed bene fecit adveniens (*i. e. gaudeo eum venisse*) plorabit enim ante alios. GNATH. Nonne dixi ego, Deos non neglecturos Timonem bonum virum? Salve, ô Timon, formosissime, et suavissime, et convivalissime. TIM. Imo et tu quoque, ô Gnathonide, vulturum omnium voracissime, et hominum perditissime. GNATH. Semper dicax es tu quidem. Sed ubinam *paratur* convivium? Ut veniam afferens novam quandam cantilenam ex Dithyrambis quos nuper in-scena-docuit *poeta* (*i. e. ex nuper editis*). TIM. Canes tu quidem et elegia prorsus miserabiliter, sub ligone hoc *edoctus*. GNATH. Quid hoc? ferisne, ô Timon? Antestor, ô Hercules! hei, hei! in-jus-voco te ad Areopagum *de* vulnere. TIM. Et sanè si paululum morabere, mox *de* cæde vocabis. GNATH. Nequaquam: sed vulneri tu penitus medere, paululum auri inspergendo: est enim remedium mirificè sanguinem-sistens. TIM. Etiamne manes? GNATH. Abeo; tu verò non

guadebis (*i. e. tibi male sit*) qui e commodo sinister adeò sis factus.

16. Quisnam est recalvaster hic, qui accedit? Philiaes, adulatorum omnium flagitiosissimus. Hic postquam-acceperat a me totum agrum, et talenta duo dotem filiae mercedem, *scil. laudum*, dum canentem me, silentibus omnibus *aliis*, solus supra-modum laudaret, dejerans, vocaliorem esse *me* cynis (*post hæc, inquam*), quum nuper vidit me ægrotantem, et auxilium rogans accessi plagas intentabat generosus. PHIL. O impudentiam! Nunc agnoscitis Timonem? Nunc amicus est Gnathonides, et compotor? Justa igitur passus est ingratus hic. Nos verò, *quamvis* olim familiares, et æquales, et populares *ejus*, attamen moderatè agimus, ne irruere videamur. Salve, ô here; et *cura* ut observes scelestos hosce adultores, hos ad mensam solummodo *tibi adesse paratos*, in cæteris verò a corvis nil differentes. Non amplius fidendum est ætatis-hujusce cuiquam. Ingrati *sunt* omnes, et mali. Ego verò afferens tibi talentum, ut haberes *quo* in *rebus* urgentibus uteris, in *via* jam haud-procul *hinc* audiui, quòd immensis quibusdam divitiis ditatus esses. Venio igitur hæc te commonefacturus: etiamsi tu quidem, adeò *ipse* sapiens, nil meis fortasse dictis indigebis; *tu, inquam*, qui vel Nestori *factu*-necessarium commendare-possis. TIM. Sunt hæc, *ita ut dicis*, ô Philiaes. Sed accede, ut te ligone comiter-excipiam. PHIL. O homines! Fractum est mihi cranium ab ingrato *hoc*, quòd eum utilia submonerem.

17. TIM. Ecce! tertius adest rhetor hicce Demeas, dextrâ tenens Plebiscitum, et dicens, *se* nostrum esse consanguineum. Hic, postquam-mulctam-persolvit civitati, sedecim, *nempe*, talenta a me uno die *accepta* (damnatus enim erat, et non solvens in-vin-cula-conjectus), et ego liberavi *eum* præ-misericordia; *hic, inquam*, cum nuper sortem-tulit distribuendi ærarium in tribum Erectheidem, et adirem ego poscens quòd ad-me rediret, dixit *se* non agnoscere me civem. DEM. Salve, ô Timon, magnum familiaris *tue* præsidium, Atheniensium fulcrum, Græciæ propugnaculum. Equidem jamdudum expectant te populus frequens, et curia utraque. At priùs audito Plebiscitum, quòd pro te conscripsi.—“QUANDOQUIDEM Timon Echecratidæ *filius* Colyttensis, vir  
“ non solum honestus bonusque, verum etiam sapiens, ut nemo  
“ alius in Græcia, continuò pergit præstare civitati optima *queque*  
“ officia; vicit verò in Olympia eodem die pugillatu, et luctâ, et  
“ cursu, et curru perfecto, et bijugibus junioribus.”—TIM. At ego ne unquam *vel* spectator-fui in Olympia. DEM. Quid tum? Spectabis posthac. Hujusmodi verò communia satius est adjici.—“Et anno superiore fortissimè se-gessit pro civitate apud Achar-nenses; et duas Peloponnensium cohortes concidit.” TIM. Quomodo? Propterea enim quòd non habuerim arma, in catalogo *militari* ne *vel* adscriptus sum. DEM. Modestè de te ipso loqueris; nos verò ingrati essemus, obliiti rerum a te *gestarum*.—“Præ-  
“ terea, et Plebiscita scribendo, et consilium-dando, et exercitus-

“ducendo multum profuit urbi. Propter hæc omnia **VISUM-EST** “senatui, populoque, et Eliae-curiae per tribus, et plebi viritim, “et communiter omnibus, anreum statuere Timonem in arce juxta “Minervam, fulmen dextrâ, et radios in capite gerentem: et co- “ronare eundem coronis aureis septem, et coronas hodie promul- “gari in trageediis novis Dionysiis (nam agenda sunt ejus causâ “vel hodie Dionysia). Dixit sententiam *banc* Demeas rhetor, “ipsius *Timonis* cognatus, et propinquus, et discipulus. Optimus “enim rhetor est Timon, et quicquid aliud vult.”—Hoc itaque *est* tibi Plebiscitum.—Ego autem statui ad te filium *meum* adducere, quem tuum propter nomen Timonem vocavi. TIM. Quomodo, ô Demea, qui ne unquam uxorem duxeris, quantum nobis compertum est? DEM. At ducam, in annum-proximum, si Deus permiserit; et liberos-procreabo, et futuram-prolem Timonem jam nomino: mas enim erit. TIM. Heus tu! nescio an duxeris, tantâ a me acceptâ plaga. DEM. Hei mihi! quid hoc rei est? Tyrannidem, Timon, occupas: et pulsas *viros* liberos, cum-sis *ipse* nec verè liber, neque civis. Sed dabis brevî pœnas, cum propter alia, tum quòd arcem incenderis. TIM. At non incensa-est, ô impure, arx; quare *in hac re* delator-falsus appares. DEM. Sed et dives-es, perfosso postico. TIM. Neque perfossum est hoc; quare et hæc tua *indicia* incredibilia sunt. DEM. Perfodietur sanè posthac: jam verò tu omnia quæ in eo *fuere* possides. TIM. Alteram ergo accipe *plagam*. DEM. Hei tergo meo! TIM. Ne vociferare; illidam enim tibi et tertiam: essem etenim vel ridiculus, si duas Lacedæmoniorum *coho-* inermis concidissem, unum verò impurum homuncionem non *propter*erem. Quin et frustra pugillatu et luctâ in Olympicis *luc-*icissem.

18. Sed quid hoc? Annon est hic Thrasycles philosophus? Non sanè alius. Ideo-que venit barbam demittens, supercilia attollens, et magnum-quid secum *murmurans*; præterea Titaniacum obtuens, cæsariem in fronte retro-sparsus (*i. e. retro-sparsam habens*) quasi Autoboreas quispiam, vel Triton, quales pinxit eos Zeuxis. Hic est ille habitu concinnus, et incessu moderatus, et amictu modestus, innumera manè de virtute disserens, et voluptate gaudentes damnans, et frugalitatem laudans: postquam verò lotus ad cœnam venerit, et puer magnum ei calicem porrexit, (meraciore verò (*nempe vino*) maximè gaudet) *tum*, quasi Lethes aquam ebibisset, matutinis illis sermonibus prorsus-contraria exhibet, opsonia, sicut milvius, præcipiens, et proximum cubito-arcens, barbam condimento oppietus, canis-more ingurgitans, *corpore prono* incumbens, quasi virtutem in patinis inventurum *sese* speraret, catinos accuratè digito-indice detergens, ita-ut ne paululum quidem moreti relinquat; querulus continuò; *idque*, ut solus aliorum placentiam totam vel suam accipiat; quod est edacitatis et insatiabiles fructus. Ebrius, ac vino-petulans, non ad cantum modò et saltationem, verum etiam *ad* convitia, et iracundiam insuper; tum plurimi inter pocula sermones. Tunc enim vel præcipuè de sobrietate et decoro

*concionatur*; et hæc loquitur, e mero jam malè affectus, et ridiculè balbutiens. Deinde vomitus ad hæc; et postremò, quidam eum e convivio sublatum efferunt, tibicinæ ambabus *manibus* inhærentem. Quin vel sobrius nulli primariorum cederet mendaciis, aut confidentiâ, aut avaritiâ. Sed et inter adulatores primas tenet, et promptissimè pejerat; et anteit *eum* imposturâ, et comitatur impudentiâ; et in summâ, *est ille* Res quædam sapientiâ-omni-prædita, et undique accurata, et variè absoluta. Plorabit igitur statim, bonus *vir* cum-sit.—Quid hoc? Papæ! Tandem nobis Thrasycles! THRAS. Non eodem proposito, ô Timon, ac vulgus hoc, *ad te* veni, qui opes tuas stupentes, argenti, auri, et cœnarum, opipararum spe *huc* concurrerunt, plurimam exhibentes adulationem apud virum, qualis *es* tu, simplicem, et quæcunque habet facilè impertientem. Nôsti etenim quòd *vel* offa mihi sufficiat in cœnam; cepa verò aut nasturtium suavissimum *est* opsonium, aut, si quando deliciar, paululùm salis. At potus *est* mihi Ennæacrunus. Tritum verò hoc pallium quavis veste-purpureâ potius. Aurum verò nihilo mihi pretiosius videtur quam in littorè calculi. Sed tui ipsius gratiâ *huc* concessi, ne te corrumpat pessima hæc atque insidiosissima res, opulentia; quæ multis multoties causa fuit immedicabilium calamitatum. Nam, si me audieris, in mare præcipitabis universam; quàm viro bono, et philosophiæ opes qui perspicere valet, nil opus sit. Non tamen in profundum, ô bone; sed *tantum* ad nates usque ingressus; paululùm ultra solum fluctibus-allui-solitum, me solo spectante. Sin hoc non vis, alio potiore modo ejicito tu eam ocius ex ædibus; nec obolum tibi-ipsi relinquo; egenis, *nempe*, omnibus dividens; huc quidem drachmas quinque, illi verò minam, alii verò talentum. Si verò philosophus quis fuerit (*i. e. occurrerit*) duplum aut triplum accipere debet. Mihi verò (quanquam non me ipsius gratiâ peto, sed ut sodalibus egenis impertiam) *sat* fuerit, si peram hanc impletam dederis, non omnino modios duos Æginentes capientem. Nam paucis-contentus, et moderatus debet esse, qui-philosophatur, nec quicquam supra peram cogitare. TIM. Probo hæc tua dicta, ô Thrasycles. Pro pera igitur, si placet, agè tibi caput tuberibus implebo, ligone *hoc* dimensus. THRAS. O respublica, legesque! Pulsamur a scelesto in civitate liberâ. TIM. Quid stomacharis, ô Thrasycles bone? Num te defraudavi? Atqui quatuor adjiciam chœnices supra mensuram.—Sed quid hoc? Plurimi conveniunt; Blepsias ille, et Laches, et Gniphon, *totum* denique agmen ploraturorum. Quapropter cur non, conscendens hanc rupem, ligonem dudum fatigatum paululùm recreo; ipse verò, congestis saxis plurimis, *in-eos* procul grandino? BLEPS. Ne jacias, ô Timon; abimus enim. TIM. At non sine-sanguine vos quidem, nec absque vulneribus.

## DIALOGUS IV.

## JUDICIUM VOCALIUM.

ARCHONTEM agente Aristarcho Phalereo, Octobris ineuntis septimo, actionem instituit *Sigma* contra *Tau* coram septem Vocalibus constitutis *Judicibus de vi et rapina*; dicens spoliari se omnibus *vocalibus* quæ cum duplici *Tau* proferuntur.

SIGM. QUAMDIU, ô Judices Vocales, paucis affectus-eram-injuriis ab hoc *Tau*, res meas usurpante, et unde minimè oportet auferente, damnum illud non graviter tuli; et rumores nonnullos audîsse-dissimulabam præ modestia, quam servare me nôstis, cum erga vos, tum alias erga syllabas. Quoniam verò eò procedit avaritiæ et amentitiæ, ut, ad ea quæ sæpe invitatus tacui, jam et alia plura violentiæ-facinora-adjiciat, ipsum ergo nunc præ-necessitate reum-ago apud vos, qui utrumque nostrum novistis. Occupat verò me non exiguus timor super oppressionem hanc, hanc, inquam, mei-ipsius oppressionem. Nam, ante patratâ semper majus aliquod facinus addendo, expellet me prorsus domesticâ e sede, ita-ut parum absit quin, silentium agens, ne vel inter literas numerer; in æquali verò versentur metu et CÆTERÆ LITERÆ. Æquum est ergo non solum vos, qui nunc jus-dicitis, verum etiam cæteras literas incepti hujusce observationem aliquam exercere. Nam, si cupientibus quibusque ex ordine apud has literas constituto in alienum irrumper licuerit, atque id permiseritis vos, sine quibus nil omnino scribitur non video-quomodo *literarum* ordines retinebunt jura illa, juxta quæ res a principio constitutæ-sunt. At neque arbitror vos unquam eò negligentiae et conniventiae venturos, ut ulla permittatis non justa: neque, si certamen omiseritis vos, est mihi quoque supersedendum injuriâ-affecto. Utinam itaque et aliarum *literarum* audaciæ tunc repressæ essent, simulatque inceperant contra-leges-agere. Neque enim in hunc usque diem pugnaret *Lambda* cum *Rho* disceptans de voce *Cisseris* (i. e. *Pumice*) et *Cephalalgia* (i. e. *Capitis Dolor*). Neque decertaret *Gamma* cum *Cappa*, et sæpe in fullonica ad manus prope venisset, de *Gnaphalis* (i. e. *Tomentis, sive Floccis fullonicis*). Desineret verò idem *Gamma* cum *Lambda* pugnare, abripiens ei vocem *Molis* (i. e. *Ægrè*) imo prorsus suffurans. Et cessarent etiam cæteræ *literæ* conturbationem illicitam moliri. Pulchrum enim est unamquamque in eo, quem sortita-est, ordine manere. Transcendere verò eò, quò non oportet, ejus est qui jus solvit. Et qui primus has nobis leges constituit, sive *Cadmus* fuerit insularis ille, sive *Palamedes Nauplii filius* (quanquam *Simonidi* attribuant nonnulli sagacitatem hanc) hi, inquam, non solum ordine (i. e. per certum ordinem) juxta quem loci nostri confirmantur, determinarunt, quæ prima fuerit *litera*, quæ secunda; sed et qualitates, quas nostrum unaquæque habet, et potestates cognoverunt (i. e. perspexerunt).

Et vobis, ô Judices, majorem (*i. e. primum*) tribuerunt honorem, quod per *vosmet-ipsas* potestis loqui. Semi-vocalibus verò secundum, quia additamento indigent, ut exaudiantur. Decreverunt verò ut ex omnibus nonnullæ, illæ, nempe, quibus ne-vel vox suppetat, ultimum omnium locum occupent. Juxta hæc igitur *statuta* par-est, Vocales leges hasce conservare. Hoc verò *Tau* (non enim possum turpiori ipsum nomine appellare, quàm quo vocatur) hoc, *inquam*, per Deos, nisi vestrùm dux, bonæ et aspectu decoræ, *Alpha* scil. et *U*, ad ipsum convenissent, ne vel audiretur. Hoc itaque, *tale cum sit*, pluribus me injuriis afficere est-ausum, quàm aliquis unquam vim-inferentium, nominibus me verbisque patriis expulso, conjunctionibus verò simul et prepositionibus exacto, adeò ut non ampliùs immodicam ejus avaritiam ferre-possim. Unde verò, et a quibus incipiens *hæc fecit*, tempus est me jam dicere.

2. Peregrinabar aliquando Cybeli (est autem hoc oppidulum non inamœnum, et colonia, ut rumor obtinet, Atheniensium) adducebam verò *mecum* et fortissimum *Rho* e vicinis *meis* optimum. Diversabar autem apud poetam quendam comicum (*Lesimachus* vocabatur, aborigine quidem, ut apparebat, genere Bæotius, at) postulantem e mediâ *se ortum* dici Atticâ. Apud hunc quidem hospitem, hujusce *Tau* deprehendi avaritiam. Quamdiu enim paucis manus-inferebat, *tettaraconta* (*i. e. quadraginta*) dicendo, me mihi cognatis privans, putabam *eam* esse consuetudinem literarum simul nutritarum? Præterea eandem hanc literam *Tau* arripientem *Temeron* (*i. e. Hodie*) et similia, *eam*, *inquam*, ita se gerentem sua hæc vocare, et erat mihi auditu tolerabile, et non admodum remordebar iis de rebus. Quando verò *ab his* incipiens ausum-est *Cattitteron* (*i. e. Stanium*) dicere, et *Cattuma* (*i. e. Corium sarciendis calceis aptum*) et *Pittan* (*i. e. Picem*) deinceps verò nequaquam-erubescens etiam *Basilittan* (*i. e. Reginam*) nominare est ausum; non mediocriter de hisce stomachor, et excandesco; timens ne, temporis-progressu, quis etiam *Suca* (*i. e. Ficus*) *Tuca* nominet. Et mihi, per Jovem, animo-despondenti, et opem-laturis omnibus destituto, condonate, ô Judices, justam hanc iram. Non enim de parvis et vulgaribus periculum est *mibi* spoliato, quippe, familiaribus et consuetis mihi literis. Raptam enim avem meam loquacem *Cissam* (*i. e. Picem*) e medio, ut ita dicam, sinu, *Cittam* nominavit. Abstulit autem mihi *Phassam* (*i. e. Columbam*) cum *Nessais* (*i. e. Anatibus*) simul et *Cossuphois* (*i. e. Merulis*) idque, interdicente Aristarcho. Eripuit verò mihi *Melissas* (*i. e. Apes*) non paucas. Invasit autem *Atticam*, et ex eâ mediâ *Hymettum* abripuit, vobis aliisque syllabis spectantibus. Sed quid hæc dico? Totâ me *Thessaliâ* ejecit, *Thetaliâ* dicere volens, postquam et totâ *Thalassâ* (*i. e. Mari*) me clusit, nec *Seutlôn* (*i. e. Betis*) in hortis *meis* pepercit; adeò-ut, sanè dici-solet, “ne-vel *Passalon* (*i. e. Paxillum*) mihi erit.” Quod verò litera sum injuriarum-patiens, testes et vos ipsi, quum nunquam *Zeta* accusârim, cum-eripuit

*mibi Smaragdum*, et totam abstulit *Smyrnam*; neque *Xu*, fœdus omne cum-violârit, et habeat *Thucydidem* historicum talium *facinorum* auxiliatorem. At vicino meo *Rho*, quum ægotârat, venia est danda, cum vel plantârit apud se *Myrtos* meas, et præ melancholia me aliquando in *Corrbes* (*i. e. Maxillam*) percusserit. Et talis quidem *litera sum* ego.

3. Consideremus verò, quàm naturâ violentum sit hoc *Tau*, vel adversus reliquas, quandoquidem nec ab aliis literis abstinuerit; sed et *Delta*, et *Theta*, et *Zeta*, et, pene dixerim, omnes literas injuriâ-affecerit. Ipsa mihi injurias-passa elementa vocato. Audite, ô Judices Vocales, *Delta* dicentem, "Meam abstulit *Endelecheian*" (*i. e. Assiduitatem*) volens contra leges omnes *Entelecheian* "dici;" et *Theta* plangentem, et capitis crines evellentem, eò quòd privata sit *Colocynthos* (*i. e. Cucurbitâ*) et *Zeta* dicentem, "quòd non diutius sibi licet *surizein* (*i. e. fistulâ-canere*) vel *salpizein* (*i. e. tubâ-canere*) neque vel *gruzein* (*i. e. mutire*)." Quisnam hæc ferat? Aut quæ pœna suffecerit contra pessimum hoc *Tau*? At hoc idem *Tau* injuriis afficit non solum literarum genus sibi-ipsi contribule, sed jam et in humanum quoque genus eodem modo grassatum est: non enim permittit eos rectâ ferri linguis. Imò verò, ô Judices (res enim humanæ me rursus de lingua obiter submonuere, quòd et ex hac me partim exegerit) etiam *Glossam* (*i. e. Linguam*) *Glottam* facit; ô linguæ re-verâ morbus *Tau*! At redibo ad illud unde abii, atque cum hominibus de *ensionem*-conjungam de iis- quibus in eos immoderatè-agit. Nam vocem eorum vinculis quibusdam torquere et discerpere conatur. Et qui, pulchrum aliquid videns, vult idem illud *Calon* (*i. e. Pulchrum*) vocare, tum irrumpens hoc *Tau* cogit eos *Talon* dicere, in omnibus volens locum-primum occupare. Alius rursus forsàn de *Clema* (*i. e. Palmite*) loquitur: hoc idem verò *Tau* (enimvero hæc est res verè misera) fecit *Clema* esse *Tlema* (*i. e. Miseriam*). Et non solum plebcios homines injuriâ-afficit, sed et magno jam illi regi, cui dicunt et terram et mare cessisse, et ipsorum naturam deseruisse, hoc, inquam, *Tau* et huic insidiatum est; et *Cyrus* cum-esset, *Tyrum* quandam reddidit. Ad hunc quidem modum homines voce-tenus lædit, at re-ipsâ quomodo? Deplorant, nempe, idem illi homines, et fortunam suam lugent, et *Cadmum* sæpe execrantur, quòd hoc *Tau* in literarum genus induxerit. Aiunt enim tyrannos hujusce *literæ* corpus secutos, et ejusdem figuram imitatos, tali deinde in forma fabricatis lignis, in iisdem homines crucifigere. Ab hoc verò eodem, et perniciosæ illi fabricæ, nempe, *cruci*, malum accessisse cognomen.—Propter hæc igitur omnia, quot mortibus censetis dignum esse hoc *Tau*? Ego etenim arbitror solum hoc ad hujus *Tau* supplicium meritò restare, nempe, ut pœnam sustineat in illa ipsius figurâ. *Cruce* enim ut-sit (*i. e. quòd omnino existit*) ab hoc fabricatum est (*i. e. effectum est*) ab hominibus verò sic nominatur.



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